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More Queer Things about Japan

I. JAPAN FROM A WOMAN'S POINT OF VIEW, BY NORMA LORIMER.

II. THE LETTERS OF WILL ADAMS FROM JAPAN, 1611–1617, REPRINTED BY SPECIAL PERMISSION FROM THE PAPERS OF THE HAKLUYT SOCIETY.

III. A LIFE OF NAPOLEON, WRITTEN AND ILLUSTRATED BY JAPANESE IN THE FIRST HALF OF THE NINETEENTH CENTURY, SPECIALLY TRANSLATED FOR THIS BOOK.

IV. JAPAN FROM A MAN'S POINT OF VIEW, BY DOUGLAS SLADEN, *M.J.S.*

THE famous Letters of Will Adams, for many years out of print, give the earliest account of Japan written in English. They are reprinted by special permission from the papers of the Hakluyt Society, whose Secretary, Mr Basil H. Soulsby, of the Map Department of the British Museum, has, with great kindness, identified the names of places left unidentified by Mr Rundle and Sir E. Maunde Thompson in the Hakluyt editions of Will Adams's Letters and the Diary of Richard Cock, Cape Merchant in the English Factory in Japan, 1615–1622

More Queer Things about Japan

By

Douglas Sladen and Norma Lorimer

To which are added

"The Letters of Will Adams," written from Japan, 1611-1617, reprinted by special permission from the papers of the Hakluyt Society; and "A Life of Napoleon," written and illustrated by Japanese in the first half of the Nineteenth Century

With Frontispiece and Four Double-page Illustrations in Colour; End Papers and Ten Double-page Illustrations by the Celebrated HOKUSAI and Fourteen other Double-page Illustrations by Japanese Artists

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To

MRS MULLER AND MRS KEEFER

OF THE MILL HOUSE, COOKHAM,

MUTUAL FRIENDS OF THE AUTHORS

AND FELLOW-FARERS IN JAPAN

THIS BOOK IS DEDICATED

Preface

"ALL the Athenians and strangers which were there, spent their time in nothing else but either to hear or to tell some new thing," says St Paul. The public of to-day (and probably of every other day) shares their craving for something fresh; and if, as the preacher said, there is nothing new under the sun, it must be given something which has passed out of memory. Mindful of this, when I was invited to follow up *Queer Things about Japan* with *More Queer Things about Japan*, I was afraid of wearying my public if I simply tried to give them more in the same vein. So I cast about for the something fresh, which is the chief element in human interest, and have four new dishes to offer for piquing jaded appetites.

First I put the sixteen chapters written by Miss Norma Lorimer, the author of those admirable books, *By the Waters of Sicily*, *Catherine Sterling*, *Josiah's Wife*, and *Mirry Ann*. She was our companion everywhere in our long sojourn in Japan,

and those who are familiar with her novels are aware how fresh is her standpoint of observation, how truly she hits the nail upon the head, how wise, witty, and tender she can be by turns. I naturally give her writing the pride of place in the book.

My second fresh item is of a most unusual character—a History of the great Napoleon, written by a Japanese in the first half of the nineteenth century. It is the more astonishing when we reflect that at the time it was written Japan had been closed to all intercourse with Europeans for about a couple of centuries, and had not the slightest suspicion that, within another decade or two, it would be opened to the world by the guns of an irresistible fleet, and start into rivalry with the nations of the West, after shaking off the dust of Middle Ages which extended past the memory of man. I came upon the Japanese original upon one rainy morning in Kyoto, when I was turning over the stock of a secondhand bookseller in search of old illustrated books. I recognised Napoleon's portrait in the picture of his coronation, bought the book, and got a Japanese friend, who spoke English, to write down the subjects of the various pictures, and the names of the personages depicted in them. There I let the matter rest until a few months ago, when I had the present translation made by the well-known Yoshio Markino. Attached to the life of Napoleon are shorter lives

of Alexander the Great and Peter the Great, and the whole are illustrated with pictures drawn for the original by a Japanese artist. It is easy to trace some of the likenesses. The book undoubtedly came from a Dutch source, because in it modern Holland is compared to ancient Greece. But it has been thoroughly metamorphosed by the Japanese who wrote and illustrated it. A glance at the pictures will show this, and in the very first line of the writing Napoleon is described as "the Pretender-Mikado of France in Europe." From this wonderful farrago we learn that on the first of the eighth month of the Sheep of Kwansei, Nelson of England came to Alexandria with many warships and fought the French fleet at Aboukir, and all men and boats were entirely destroyed; that Napoleon besieged Jaffa in the twelfth year of the Monkey of Kwansei, and in the thirteenth year of the Tiger of Kwansei, which seems to be 1799, Napoleon changed all the system of government; that he held a council at Dijon in the fifth month of the first year of the Chicken of Kyowa, and in the third year of the Wild Boar of Kyowa went to Lyons and destroyed the Saint Alpin party; that on the fifteenth of the third month of the Ox of Bunkwa he burnt the British ambassador, whom the Japanese historian identified with the Duc d'Enghien. Summing up the great Napoleon, the Japanese historian sententiously

observes, "Perhaps he was the greatest hero ever known in the Western countries; but if you compare him to the heroes in our own (Japanese) history, their deeds and morals are as wide apart as the pig and the lion. However, if you have time to idle by your fireside in winter evenings, it may be worth your while to read this history of Western heroes."

My third fresh item is one of undying interest—a reprint of the famous letters written from Japan by Will Adams, the Kentish pilot cast away on the Japanese coast in the reign of Elizabeth. Allusions to and quotations from these letters abound in almost every book which has been written on Japan, since they were transcribed for publication in the papers of the Hakluyt Society, from the manuscript in the British Museum, by Mr Thomas Rundle, more than half a century ago, before, it should be noted, the reopening of Japan by Commodore Perry. The authorities of the Hakluyt Society have very generously given me permission to reprint verbatim their edition of the letters, which has been out of print for many years. This has been the sole version ever published in English, with the exception of a paper-bound reprint made in the *Japan Gazette* office, quarter of a century ago. Those who are interested in Japan, and forming libraries of the classical works upon Japan, will, I am sure, be grateful to know

that by the liberality of the Hakluyt Society these letters are again purchasable by the public.

They have an added feature of value which they never possessed before, Mr Basil H. Soulsby, the Secretary of the Society, having elucidated the misspelt Japanese names, which had hitherto defied identification. His notes are signed B. H. S. Many other names had been identified by Sir Edward Maunde Thompson, the Head of the British Museum, in another Hakluyt publication, *The Diary of Captain Richard Cock*, who was sometime Cape merchant in Japan; and I have myself identified a few, such as *Meaco*, which Maunde Thompson had queried to be Osaka, but which undoubtedly is the neighbouring city of Kyoto, formerly called Miyako, a name familiar to foreigners in the Miyako-Odori—the famous Cherry-Blossom Dance. I am under the greatest obligation to Mr Soulsby for the help he has given me in preparing this work.

Similar thanks I have to give to Mr Albert Edward Brice, the Librarian and Assistant Secretary of the Japan Society, who has been most kind in placing his own information and the resources of the Society's library at my disposal.

My fourth fresh item is of an altogether different character. Want of personal knowledge had prevented me writing, in my previous books about Japan, on the Yoshiwara of Tokyo, and similar

institutions in which prostitution is recognised by the state. But I have recently come into possession of a book translated into English by a Japanese, which throws a great deal of light upon the way in which the ordinary Japanese regard the subject, a point of view entirely differing from that accepted in England. I have reprinted his descriptions of "the Yoshiwara from within," and compared them with the observations of three of the ablest and most independent-minded of English writers upon Japan—Mr Basil Hall Chamberlain, Mr Osman Edwards, and Mr Delmar. This chapter has been printed in an Appendix on a separate sheet, so that those who wish can have it omitted from their copies. As there is nothing else of this nature in the book, I recognise that there are some people who would prefer to have it omitted from their copies.

The end papers and ten of the illustrations are by the famous Hokusai. I cannot give the names of the other native artists who executed the illustrations in the book.

Brandwood Cottage,
Tenby, South Wales,
Sept. 24, 1904.

Introduction

PART I

MORE QUEER THINGS ABOUT JAPAN

THE strangest thing of all is, that they have upset the course of history.

It used to be said that history repeats itself, and one of the oftenest repeated lessons of history is the superiority of Europeans to Asiatics in the arts of war and peace. Not once or twice in our rough island story a few valiant Englishmen had routed ten times the number of Asiatics by military skill and discipline. Russia was rightly deemed one of the greatest military powers in Europe, but the Japanese have proved themselves superior to the Russians in every point—in courage, discipline, strategy, and the civilisation of their methods of warfare. In fact, they have conducted the whole war so grandly that even if they are beaten they will fill one of the most splendid pages in history, as having conducted a great war in the finest

possible way. They have been so brave and magnanimous. They have played the game as finely as it was ever played in history. They have—as a Japanese writer observed the other day, when he was pointing out the true meaning of the Yellow Peril—white hearts under a yellow skin.

I must confess that when I was in Japan I formed a completely erroneous estimate of the Japanese. I regarded them as a nation at play. I thought the contemptuous Chinese name for them —Lie-Europeans—appropriate. They struck me as a nation of imitators—of imitators in a superficial way. I noticed that while the Japanese dude went about dressed in feeble imitations of the European costume, the Japanese tailor could secure no more than a superficial resemblance to European models, and that his materials were invariably shoddy; whereas the Chinese tailor, who dressed himself in apple-green and lavender satins, made something like pyjamas, and wore slippers of brocade with padded soles, bought his tweeds from the best Scotch houses, and imitated every garment that was submitted to him, down to the very patches.

I saw, of course, that the Japanese had the Italian's facility for taking up engineering novelties, such as the electric light and telephones, and that they had the Italian's manual skill and industry in constructing great engineering works like viaducts and

tunnels and canals, and perhaps I gave them due credit for that; but when I saw Japanese in what looked like the uniform of the British Navy, puffing about in little white men-of-war built by Armstrong, I regarded it as mere parade, and I suppose I attached even less importance to the Japanese Tommies, five feet high, who were marched and countermarched in Italian uniforms by German instructors up and down the dusty squares of Tokyo. I thought of the contemptuous criticism passed by a fat German on the Italian army—"civilians in cloaks!"

Japan was to me Sir Rutherford Alcock's "paradise of children," and in no respects more so than in its army and navy. The British merchants of Yokohama were never tired of telling you how the Japanese had been dispersed at Shimonoseki by a taste of cold steel. This must be absolutely false: recent events have proved that in their contempt for death in charging the Japanese have no superiors in the world. I laugh now when I think of what a lot of venerable myths we hoarded up; but I do not laugh, I almost shed tears of respect and sympathy, when I remember that ever since I have known the Japanese up to the beginning of the present war they have possessed their souls in patience, content to be branded as a toy nation—almost as a nation of cowards—until, as Minerva sprang fully armed out of the head of

Jupiter, they leapt upon the astonished Russians, a nation armed cap-à-pie, a type of martial wisdom.

I observed just now that the Japanese had forced history to cease repeating itself. They have inverted history. We have the struggle between the Greeks and Persians reversed. Once more a smaller nation is holding up the torch of civilisation against the forces of a huge barbarian empire of the Asiatic mainland—but this time the barbarians are of Europe; civilisation is guarded by the hands of Asiatic islanders. The Japanese are fighting their Marathon, their Salamis, their day of Himera—the Russians are playing the rôle of Xerxes the Persian and the elder Hamilcar of Carthage.

More queer things about Japan come to light every day. Though I am credibly informed that there are a large number of Christians fighting in the Mikado's army and navy, and that they make it a point of honour—of loyalty to their faith—not to be surpassed by their heathen brethren in energy and contempt of death, the war is carried on under the ægis of the ancient gods who guided Japan to victory in the days when Kubla Khan had his vast invading armies swallowed up like the men of Pharaoh in the Red Sea. Japan has two religions, the Buddhist and the Shinto, and most Japanese belong to both. The state religion is Shinto, which is hardly a religion so much as a political and moral system. Japan is the real religion of the

Japanese. Loyalty to the Emperor, personifying Japan, is its first rule of life; and its second is to preserve the family name from dishonour, which entails an obedience to one's parents only less absolute than the obedience to one's Emperor. Of rites, Shinto has hardly any beyond a daily offering of fresh food and flowers to one's household gods; but the Shinto funeral rites, which have been revived to do honour to the heroes of the war, are more impressive. They had well-nigh been forgotten. In a land where the poor are never warm beyond the tips of their fingers in winter, and have to live in houses draughty enough to carry off the fumes of charcoal; in a land where wages are often under sixpence a day, the promise of a future life was almost a grim pleasantry. The Buddhist Nirvana came as a boon and a blessing to men: people who had lived good Shintoists died good Buddhists. Shinto gave the promise of a sort of immortality which might have been peculiarly unwelcome. The soul, though separated from its corruptible body, like John Brown's, went marching along in its accustomed groove. So convinced is the good Shintoist of the presence of spirits—*kami*—that the Japanese positively rejoiced in the death of the heroic Captain Hirose. The good Shintoist believes that a man can go on fighting for his country after he is dead. The Boers, who were regarded as the most up-to-date fighters till the

present war began, were firm believers in the adage—

> "He who fights and runs away,
> Lives to fight another day."

The thought of *la gloire* never entered into their heads. The moment that they could no longer fight at an advantage, they retreated. If one of their defeated generals had died to make a reputation, they would have considered his behaviour unpatriotic—that his duty was to save himself for his country. And not being of the Shinto religion, they were right. But take the case of Captain Hirose of the Japanese Navy to see what the Japanese think about it. After their great admirals, Hirose was about the most useful man in their navy. He spoke Russian so fluently and knew Russia so well that he had no equal in getting information and anticipating Russian moves. If a spy was wanted, he would have been the ideal man. He was, besides, a most brilliant and heroic sailor. It was he who headed the forlorn hope which cut the booms at Wei-ha-wei to enable the Japanese to get at the Chinese fleet, and it was he who headed the most successful attempt to bottle up Port Arthur. When he had accomplished this, although the Russian fire was terrific, he refused to retreat because he could not find his blood-brother. His own and other valuable lives were sacrificed. To us the loss of such a man would seem as great

as the loss of a battleship. He was simply irreplaceable. To us, the one thing useful about such a death was the glorious example of heroism he set to the Japanese Navy. To the Shintoist there was no loss about it. To him the *kami* or spirit of Captain Hirose is still fighting for Japan, able to divert a torpedo from a Japanese ship, or into a Russian ship. Yet though the Japanese were glad when he died, because they thought that his spirit could do more for them if it was freed from his body, they paid their homage to his heroism with the most splendid Shinto funeral ever celebrated in Japan. It was a strange spectacle—only a tiny bit of his body had been saved when a Russian shell blew him to pieces. The whole pageant, five miles long, was organised for the urn which contained this. The hero of one of the most brilliant episodes in modern warfare, as accomplished a naval officer as could have been found in the world, was burned with the rites of a heathen creed—rites which had been ordained before the Parthenon was built at Athens, and practised ever since. And one of the chief mourners at this heathen burial was the great English soldier who won two of the most important battles in the Boer War, who shook the Boers off Ladysmith in the final battle of Waggon Hill, and conquered Pretoria on the Diamond Hills.

Just as the Pope canonises saints, the Mikado

deifies the *kami* of those who have deserved well of their country. There are not less than eight millions of these "gods" by royal warrant in the Shinto Pantheon, ranging from the inventor of an alphabet to a conquering general. The Shintoist believes that all the spirits of one's ancestors are still on the earth, that one is surrounded by them like the atmosphere, and that they take notice of everything one does, and can help or impede one. To the good *kami* he makes offerings of gratitude and respect, and the crooked gods he tries not to offend, in the modes universal with primitive man.

The Japanese have broken all records for valour. We have history of a kind, some of it, it is true, written upon bricks, going back for thousands of years; and in a good deal of it the fighting men were very careless about other people's lives; but for carelessness about their own lives the soldiers of Japan have never had a parallel. The Japanese have a saying that you do not defeat an enemy by killing his soldiers, but by frightening them. So long as they go on being killed they are winning; it is when they refuse to be killed any longer that they lose. And this never happens to the Japanese soldier, who regards dying for his country as a crown of martyrdom.

PART II

ON THE LETTERS OF WILL ADAMS

In previous books on Japan I have perforce alluded much to Will Adams, one of those Elizabethan navigators who have stamped their name imperishably on the geographies of the world.

The Age of Great Elizabeth was strangely like our own. Then, as now, there was a cautious Cecil at the wheel, Lord Burghley—a Lord Salisbury anticipated by three centuries. Then, as now, England was rich in gallant gentlemen to whom fighting, exploring, and sport were as the breath of their nostrils; men who in their private life would sooner die than submit to an insult; men whose word was their fist and their fist their word at school—the choice breed of the English schoolboy code of honour which is famous the world over. These men waited for their Cecil to speak to Spain as we have waited in vain for our Cecils to speak to Russia. He did not speak, and Spain in the fulness of time launched her *soi-disant* Invincible Armada. England, which has only had five statesmen since the Middle Ages—Cromwell, Chatham, Palmerston, Beaconsfield, and one happily still with us—survived the pusillanimity of Burghley, who wished for peace while he did not prepare for war. But there was no need for her to pass through

any peril. This was thanks to the mighty men who, on the high seas and far seas, did all their Government dared to let them do—a Drake, a Raleigh, a Grenville, a Gilbert, a Frobisher, a Hudson, a Cavendish, and a Hawkins.

Will Adams, the man of Kent, cast away on the coasts of Japan at the end of the Elizabethan century, had no chance of playing the great game like these, but for long years, like many a castaway Englishman after him, wrought and comported himself in such a way that in him all Englishmen were honoured by antipodean men.

When Will fell on Japan, the country was ruled by one of the world's masters, the mighty Iyeyasu, who founded the Tokugawa dynasty, which gave Japan a *pax Romana* after two thousand years of internecine war. It is lovely to read about the equity and generosity of the conqueror. He played the game as the rulers of Japan have played it in our own day.

Mr Thomas Rundle, who enriched literature with the letters of Will Adams in a long out-of-print volume, which he transcribed from the British Museum for the Hakluyt Society, says in his admirable preface, written several years before Japan was reopened to the world:—

"In the early intercourse which existed between the empire and the states of the West, the Government of Japan is exhibited in a most favourable

" light. It was distinguished at that period by high-bred courtesy, combined with refined liberality in principle and generous hospitality in practice. Without any reservation in regard to circumstances, rank or calling, or nation, the hand of good-fellowship was then cordially extended to the stranger. In the instance of a governor of the Philippines, although shipwrecked and destitute, the claims of rank were admitted. He was received with the honours due to a prince ; while he sojourned in the land similar honours were paid him, and to facilitate his departure he was furnished with all the means generosity could dictate. The lowly-born William Adams, when cast in wretchedness on the shores of Japan, was not, indeed, received as a prince ; yet this man, commencing life in the capacity of 'apprentice to Master Diggines, of Limehouse,' eventually attained rank and acquired possessions in the empire equal to those of a prince. With no claims to consideration but talent and good conduct, he became the esteemed councillor of the sagacious and powerful monarch by whom the land that had afforded him shelter was ruled. In the course of his career, this man of humble origin appears as the negotiator between the sovereign of his native country and the foreign sovereign by whom he was patronised, and in that capacity securing for his countrymen important advantages and privileges. Merchants, for a century, found

" a free and open market for their wares. They realised enormous profits, if cent. per cent. may be so deemed; and if reliance may be placed on the imperfect materials that exist for forming an estimate, they were enabled to enrich their native lands with stores of the precious metals to an incalculable amount of value. Missionaries, from their advent, were allowed to commence a career of proselytism, and they pursued it with zeal and success. Assuming their statements to be correct, they made nearly two millions of converts in little more than a quarter of a century. With the unqualified concurrence of the authorities, they erected in several of the principal cities of the empire edifices for the celebration of divine worship, according to the ritual of the Romish Church; while, with the sanction of the authorities also, numerous institutions for the instruction of their neophytes were established. But this spirit of toleration has not been confined to the Romish faith. Some centuries since, the doctrines of *Boodh* were introduced into Japan. From the date of their introduction to the present time they have been freely disseminated, so that now the votaries of the sect far out-number the followers of the *Sinto* or national creed. Besides the Boodhists there are thirty-four sects, who, as regards the state, indulge their respective opinions without restraint, and who, in respect to each other, live in peace and love. William Adams, although

" a Christian, retained to the day of his death his influence with the Emperor. Saris, too, was well received. Neither of the members of the English or of the Dutch factory, nor the lay members of the Romish ecclesiastics and the native converts, were under the ban of the state. In regard to the people of different nations in Europe, the Government of Japan at that period exhibited more liberality than the nations of Europe exhibited towards each other. How the Spaniards and Portuguese conducted themselves in respect to William Adams and his unfortunate comrades is fully set forth in his correspondence, together with the remarkable contrast afforded by the proceedings of the Emperor Ogosho Sama. In the first instance, they also vigorously opposed the settlement of the Dutch in Japan. When that could not be prevented, no means were left untried by them to effect the expulsion of the newcomers from the empire. The plea urged was, that the Dutch were refractory subjects of Spain, and that it ill-became the Emperor to treat with favour rebels to the authority of his Catholic majesty, with whom he professed to maintain relations of amity. These efforts invariably failed. The answer Ogosho Sama constantly gave was, that he denied the right of any power to dictate the policy he should pursue in regard to strangers visiting his dominions; that he did not consider it was necessary to mix himself

" up in any degree with feuds existing among the states of Europe; that all he cared for was the tranquillity of the country and the welfare of his people; and that so long as strangers paid obedience to the laws, and by their fair and honourable dealings promoted the convenience and enjoyment of his subjects, it mattered not to him to what nation they belonged, or to what power in the West they were nominally subject. On the last occasion, when a joint memorial was presented on the subject by the Spaniards and Portuguese, the monarch seems to have lost all patience, and he drove the remonstrants ignominiously from his presence; vehemently declaring, that if 'devils from hell' were to visit his realm, they should be treated like 'angels from heaven' so long as they conducted themselves conformably with the principles he had laid down. This sovereign carried his sentiments, or rather his practice of justice, even further. The Spaniards, at one time requiring men for an expedition that was being fitted out in Nova Spania against the Dutch, preferred a request that the subjects of his Catholic majesty might be sent out of the empire forthwith, as they had not the permission of their liege to reside there. 'Nay,' said the Emperor, peremptorily, '*Japan is an asylum for people of all nations.* No man who hath taken refuge in my dominions, and conducts himself peaceably, shall be compelled against his will

"to abandon the empire; but if his will be to quit, he is welcome to depart.'"

These often-mentioned but seldom-read letters, in their quaint old Elizabethan English, present the life led by the founder of the Japanese Navy which has done deeds at the beginning of the twentieth century which are to be compared with those done by the English Navy under Nelson at the beginning of the nineteenth century. Togo's grim watching off Port Arthur is like Nelson's watching off Toulon. The relations of the shipwrecked pilot who turned shipbuilder, and one of the mightiest conquerors of the East, form one of the most interesting bypaths of history.

At any rate, here they are in this volume, for the first time easily accessible in England.

These letters have only to be known to be loved, they are so pathetic as well as sincere. Take, for example :—

"So, to passe my time to get my liuing, it hath cost mee great labour and trouble at the first, but God hath blessed my labour. In the ende of fiue yeeres I made supplication to the king to goe out of this land, desiring to see my poore wife and children, according to conscience and nature."

This was the one great thing which the 'myghty' Iyeyasu would refuse him, so we find him writing to "my vnknowen friends and countrimen" :—

"I think, no certain news is knowen, whether I

be liuing or dead. Therefore I do pray and intreate you in the name of Jesus Christe to doe so much as to make my being here in Iapon knowen to my poor wife; in a manner a widdow, and my two children fatherlesse; which thing only is my greatest griefe of heart and conscience. I am a man not vnknowen in Ratcliffe and Limehouse by name to my good Master Nicholas Diggines, and M. Thomas Best, and M. Nicholas Isaac and William Isaac, brothers, with many others; also to M. William Iones and M. Beclet. Therefore may this letter come to any of their hands, or the copy: I doe know that compassion and mercy is so, that my friends and kindred shall haue newes, that I doe as yet liue in this vale of my sorrowfull pilgrimage: the which thing agein and agein I do desire for Iesus Christ his sake."

Iyeyasu was generous to him.

"Now for my seruice which I haue doen and daily doe, being employed in the Emperours seruice, he hath given me a liuing like vnto a lordship in England, with eightie or ninetie husbandmen, that be as my salues or seruents: which, or the like president, was neuer here before geven to any stranger."

He gives a picture of the Japanese of his day.

"The people of this Iland of Iapon are good of nature, courteous aboue measure, and valiant in warre: their justice is seuerely executed without any partialitie vpon transgressors of the law. They are gouerned in great ciuilitie. I meane, not a land better gouerned in the world by ciuill policie. The people be verie superstitious in their religion, and are of diuers opinions."

Which might have been written to-day. He sent a duplicate of this letter endorsed "William Adams to his Wife," beginning with the words—

"Louing wife, you shall vnderstand how all things haue passed with mee from the time of mine absence from you."

They were almost starving in the Straits of Magellan till they—

"landed on Penguin Island, where we ladded our boate ful of penguins, which are fowles greater than a ducke, wherewith we were greatly refreshed."

He knew his Bible well, for we have him quoting in his own words Revelations xiv. 13.

"Now my good frind: I thank you for your good writting and frindly token of a byble and 3 other boukes. By your letter I vnderstand of ye death of many of my good frinds in the barbarous country of Barbary: for which death and los of goods I am heartilie sorry. Nevertheles it is ye lot of all flesh: in this lyf manny trobelles and afflixcions, and in the end death. Thearfor it is a blessed thing to dy in the Lord, with a faithfull trust in God: for theay rest from their labores," etc.

Even at that day the Japanese were highly civilised.

"In justis very seuer, hauing no respecte of persons. Theer cittis gouerned with greatt ciuility and in lou: for ye most part nonn going to lawe on with another; but yf questiones be bettween naybour and naybour, it is by justiss coummanded to be pressently taken vp, and frindship to be mad

with out dellay. No theef for ye most part put in prisson, but pressently executed. No murther for ye most part can escap: for yf so bee yt yt murtherer cannot be found, ye Emperour coumands a proclimacion with a wryting, and by ye writting so mvch gold as is of vallew 300*l.* starlinge; and yf anny do know whear ye murtherer is, he cooms and receueth the gold, and goeth his way with out anny further troubell. Thus for the lukar of so moch monny it coumes to light. And their citties you may go all ower in ye night with out any trobell or perrill, being a peepell (? well affected) to strangers: ye lawe much lyk the Jud. (. . . .) truth. Thus by the way, in hast I hau imboldned (? myself) to writ somewhat of ye coustome and manners," etc.

We get more humour, more travel-gossip, from Captain John Saris, whose account of meeting Will Adams is quoted in Letter IV.

Their method of salutation was almost the same as it is now.

"Their manner and curtesie in saluting was after their manner, which is this. First in presence of him whom they are to salute, they put off their shooes (stockings they weare none) and then clapping their right hand within their left, they put them downe towards their knees, and so wagging or mouing of their hands a little to and fro, they stooping, steppe with small steps sideling from the partie saluted, and crie Augh, Augh."

Here and there a gleam of humour strays into Captain Saris's account.

"I gaue leue to diuers women of the better sort to

come into my cabbin, where the picture of Venus, with her sonne cupid, did hang somewhat wantonly set out in a large frame. They thinking it to bee our ladie and her sonne, felle downe and worshipped it, with shewes of great deuotion, telling me in a whispering manner (that some of their own companions which were not so might not heare) that they were Christianos: whereby we perceiued them to be Christians, conuerted by the Portugall Iesuits."

The Japanese woman was much the same Eve then as she is now.

"The king came aboord againe, and brought foure chiefe women with him. They were attired in gownes of silke, clapt the one skirt ouer the other, and so girt to them, barelegged, only a paire of halfe buskins bound with silke reband about their instep; their hair very blacke, and very long, tyed vp in a knot vpon the crowne in a comely manner: their heads no where shauen as the mens were. They were well faced, handed, and footed: cleare skind and white, but wanting colour, which they amende by arte. Of stature low, but very fat: very curteous in behauiour, not ignorant of the respect to be giuen vnto persons according to their fashion."

". . . The kings women seemed to be somewhat bashfull, but he willed them to bee frolicke. They sung diuers songs, and played vpon certain instruments, whereof one did much resemble our lute, being bellyed like it, but longer in the necke, and fretted like ours, but had only foure gut strings. Their fingring with the left hand like ours, very nimbly, but the right hand striketh with an iuory

bone, as we vse to playe upon a citterne with a quill."

The king, whose name has been corrupted into Foyne Sama, feasted Captain Saris and his whole company with—

"diuers sorts of powdered wild fowles and fruits: and calling for a standing cup (which was one of the presents then deliuered him) he caused it to be filled with his country wine, which is distilled out of rice, and is as strong as our Aquauitae: and albeit the cuppe helf vpward of a pint and half, notwithstanding taking the cup in his hand, he told me hee would drinke it all off, for health to the king of England, and so did myself, and all his nobles doing the like."

"The king and his nobles did sit at meat crosse-legged vpon mats after the Turkie fashion, the mats richly edged, some with cloath of gold, some with veluet, satten, and damask."

—which is about our first mention of the Japanese banquet, and immediately below we get our first glimpses of the Japanese theatre, the actors apparently being all women:—

"The one and twentieth, the old king came aboord againe, and brought with him diuers women to be frolicke. These women were actors of comedies, which passe there from iland to iland to play, as our players doe here from towne to towne, hauing seuerall shifts of apparrell for the better grace of the matter acted; which for the most part are of Warre, Loue, and such like."

The fame of the great Elizabethan captain who routed the Spanish Armada did not take long in filtering through to Japan.

"Our English nation hath been long known by report among them, but much scandal led by the Portugals Iesuites, as pyrats and rovers upon the seas; so that the naturals haue a song which they call the English Crofonia, shewing how the English doe take the Spanish ships, which they (singing) doe act likewise in gesture with their cattans by their sides, with which song and acting they terrifie and skare their children, as the French sometimes did theirs with the name of the Lord Talbot."

On their journey to the court of Iyeyasu, in the places where foreigners were less known,—

"Boyes, children, and worser sort of idle people would gather about and follow along after vs, crying *Core Core*, *Cocore*, *Ware*, that is to say, you Coreans with false hearts: wondering, hooping, hollowing, and making such a noise about vs, that we could scarcely heare one another speake, sometimes throwing stones at vs (but that not in many townes), yet the clamour and crying after vs was euerywhere alike, none reprouing them for it. The best aduice that I can giue those who hereafter shall irrue there is, that they passe on without regarding those idle rablements, and in so doing they shall find their eares only troubled with the noise."

A greater marvel even than the diving-women who caught fish with their hands was the ironclad

which the Japanese possessed at the beginning of the seventeenth century:—

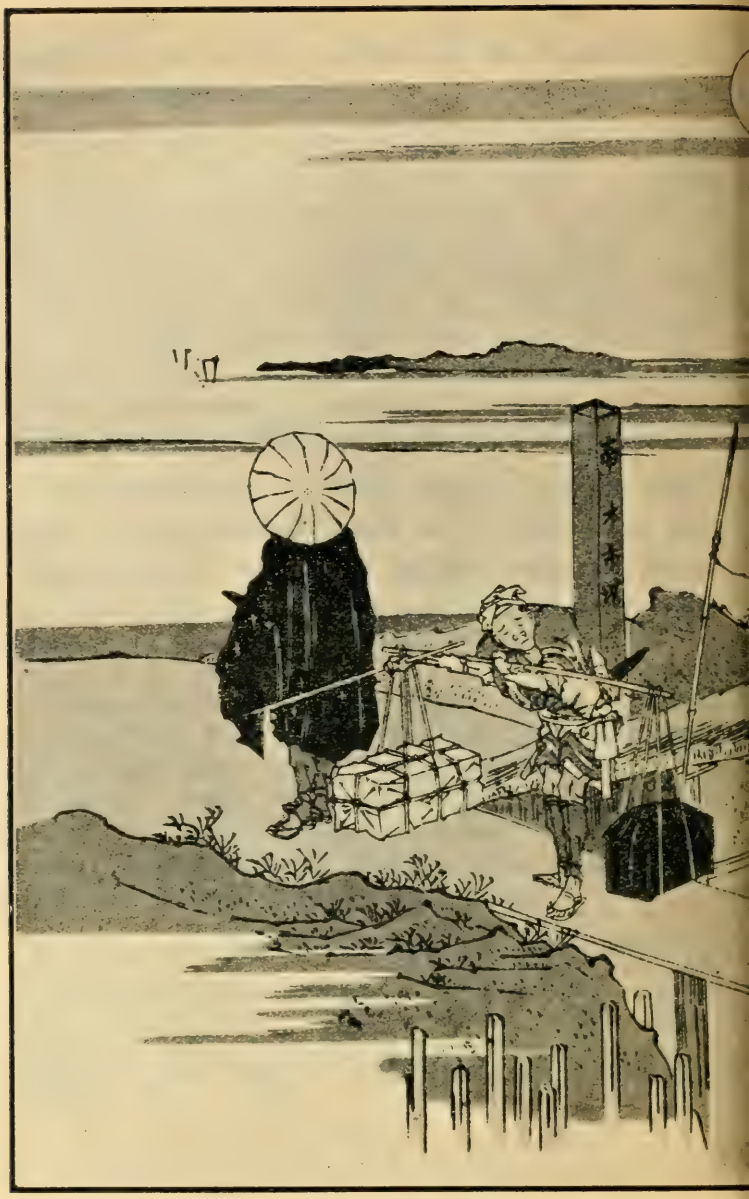
"About eight or tenne leagues on this side the straights of Xemina-seque we found a great towne, where there lay in a docke a iuncke of eight hundred or a thousand tunnes of burthen, sheathed all with yron, a guard appointed to keep her from firing and treachery. She was built in a very homely fashion, much like that which describeth Noah's arke vnto vs. The naturals told vs that she serued to transport souldiers into any of the Ilands if rebllion or warre should happen."

The last we see of Will Adams is in a letter from Captain Richard Cock to the Governor and Committees of the East India Company, dated the 13th of December 1620. It is to the following effect:—

"Our good frend Captain Wm. Addames, whoe was soe long long before vs in Japon, departed out of this world the vj of May last, and made Mr Wm. Eaton and my selfe his overseers: geuing the one halfe of his estate to his wife and childe in England, and the other halfe to a sonne and doughter he hath in Japon."

It only remains to be observed, that the will of William Adams in Japanese is preserved among the records of the Honourable the East India Company, and that a translation has not been traced.

To back on p. xl.



Fujisawa.

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Yoshiwara.

PART I

JAPAN FROM A WOMAN'S POINT OF VIEW

By NORMA LORIMER

AUTHOR'S NOTE

The reader will find all the subjects on which I have lightly touched in the following articles worked out in an adequate and scholarly manner in those mines of information upon Japanese subjects, Professor Basil Hall Chamberlain's *Things Japanese*; Miss Alice Bacon's *Japanese Girls and Women*, and *Japanese Interiors*; Mr W. E. Griffis's *Mikado's Empire*; and the various works of the late Mr Lafcadio Hearn, to all of which I have frequently had recourse in refreshing the memories of my year in Japan.

CHAPTER I

HOW EUROPEANS LIVE IN JAPAN

In Japan, Europeans do not live, as many people suppose, in paper houses, nor do they eat Japanese food, or make a dinner-table of their floor, or substitute a wooden neck-rest for a feather pillow.

European residents in Japan live in solemn splendour in the foreign settlements of the large towns. In Yokohama they live on the Bluff, a flat-topped volcanic hill on the outskirts of the native town. It was against the etiquette of the European residents, when I was there, to take the slightest interest in Japan. If an enthusiastic or intelligent traveller brought introductions with him, he was looked upon as an objectionable globe-trotter and interloper. This little bit of prejudiced England perched up on the Bluff liked to regulate its houses and habits on as strictly English principles as it was possible to maintain in houses where the housemaids and parlourmaids and cooks were all Japanese "boys." Anything duller and narrower

than these English communities in the East it is difficult to imagine. You never by any chance met any of these Pharisees indulging in any form of entertainment except a dinner or a tea-party at each other's houses.

They did not know anything about Japan except the pony-racing, nor did they wish to, a fact they very soon let you know. If you wanted real information about the country, you had to go to a fellow-traveller who had gone through the land with his heart and his eyes open, or to consult the books written by people who cut themselves off from this anti-Japanese colony while they lived in the country. These Europeans live in Japan as they would live in a suburb of an English town if we employed Japanese boys for domestic servants. Among the European residents the English and American professors in Japanese colleges and universities were honourable exceptions. They adored the country, and showed the greatest delight in taking travellers behind the veil and showing them the real Japan.

European travellers can live very comfortably in Japan, because there are excellent European hotels in almost every town which tourists frequent. These hotels are sometimes run by Japanese, as, for example, the famous Yaami's at Kyoto, and the Fujiya at Miyanoshita.

Miyanoshita is the popular holiday resort of

European residents in Japan. I never quite decided whether it was selected as such because of the famous sulphur baths, or because there is so little to do in the way of sight-seeing. Miyanoshita is the Taormina of Japan without the famous Greco-Roman theatre. Like Taormina, it is a dear little mountain village, with charming people for the visitors to spoil, and pretty cottages for them to kodak.

In European hotels run by natives you seldom find women house-servants; experience has taught the landlord that if he does not wish to shock Mrs Grundy, it is wiser to exclude the scuffing "*Né-san*" or elder sister—this is the term used in addressing a maid-servant in an inn—from his establishment.

From a woman's point of view, a Jap boy is a much better chamber-maid than an "elder sister"; he is quicker, more thorough, and more intelligent; but no doubt *Né-san* has qualities to recommend her, which I did not discover.

There is a delightful semi-Europeanness about these hotels, which affords the traveller much amusement. The boys are dressed in the *kimono* or coolies' native dress while they are doing woman's work about the house, and blue serge suits made in Germany when they are converted into waiters at table d'hôte. It was quite a common occurrence to have these "boys," whose ages varied from

twenty to fifty, making lightning changes behind the paper screens in the dining-room from their *kimonos* into their blue serge suits. But, like their beloved Emperor, their European clothes never fitted them very well; their clothes have no more chance than their beloved Emperor's. No tailor is permitted to fit or take measurements of the Son of Heaven, and the Jap waiter has to adapt his measurements to the size and stature of his predecessor.

You very soon learn enough pidgin-English to converse with your bedroom boy, who has gone through a course of English at a missionary's school. The most tiresome feature about a Japanese servant is his thirst for European knowledge. Every other minute he produces a scrap of paper and writes down the sound which the new English word he has just learnt conveys to him, and he will leave you at the most awkward moment while he looks up in the dictionary some word which he wishes to use correctly. Etiquette forbids him to say "no" to his superior, so you must guess when he means yes and when he means no by the inflection of his voice when he says "yes." He always runs to your presence, for etiquette demands that he should hurry towards his employer, even if he is carrying two pails of boiling water slung across his shoulder on a bamboo pole. But he may stop to finish a game of *go-bang* in the corridor before

he brings the towel for which you have clapped your hands in your bath.

The time you meet with the greatest fun and novelty while you are staying in Japan is when you go off the beaten track and have to put up in little native inns. You tell the landlord of the hotel you have been staying in where you wish to go to, and how long you wish to stay. All that you have to do is to pack your hold-all and be ready to start when the *rikshas* come to the door. The *riksha* with your hold-all and the basket of provisions and other necessaries goes ahead.

When you pull up at the native inn at the end of a long day's *riksha* ride with a very tired back, you are only too glad to accept the offer of a hot bath which the landlady will at once make. You step into the funny little house and look curiously round. There is absolutely nothing to be seen but the floor and thin paper walls, for the front of a native house is almost always open to the street. I remember the first one I ever tried. After the preliminaries of a stage dialogue with the landlady, the whole staff's prostrating itself on the floor, and the distribution of a few halfpence as *cha-dai* (tea-money), *Né-san* conducted me to the guest-chamber, which was on the ground floor. Japanese houses never have more than one storey above the ground floor. It was as empty as the inn-parlour. I thought with regret of the comfy arm-chair in the European

hotel I had left in the morning, but *Né-san* scuffed off and returned with two flat cushions, which she placed on the floor for me to kneel on. This is a native woman's idea of comfort and luxury. I tried, but failed ignominiously to kneel as I ought, resting the weight of my body on my heels, so I ended by sitting with my back resting against the paper wall and my legs stretched straight out in front of me. I had submitted, of course, to having my boots drawn off and taken away from me outside the front door.

When Takè came to ask what hour I should like my dinner, I admired the self-control which prevented him from smiling at my woe-begone appearance. He pushed the *tabako-mono* (the little pipe-stove) towards me as a hint that a pipe might relieve the situation. I shook my head sadly. He bowed very low, and apologised for having forgotten the habits of the honourable benefactor. In a few minutes he returned, carrying in triumph a bamboo folding-table and a camp-stool, which he had just unpacked from the ample provision *riksha*. He placed them in the centre of the room and rubbed his knees with delight. Their feet had shoes on—something like the shoes which are used by horses when they are mowing lawns. It was getting dark, so *Né-san* brought in a tall paper lamp, which she placed on the floor beside me, but the chair and the table caused her

so much astonishment that she hurried off to fetch the landlady to come and see them.

Takè was a genius. In less than an hour he had cooked an excellent beef-steak on the landlady's foolish little stove, which looked like a work-box full of hot ash, and some queer, rather tasteless fish, and excellent small birds — quail, I think. The provision *riksha* must have been a sort of Noah's ark, for it had also contained plates and knives and forks, and some wine, for *saké*, the native drink made from rice, and tasting like weak tepid Marsala and water, is not a refreshing beverage after a thirty miles' drive. In native inns tea is never charged for; it is offered as a form of hospitality to all comers; but I never met the globe-trotter yet who could drink the tea served to you in ordinary native inns or tea-houses.

While I ate my dinner, Takè stood behind my camp-stool in solemn silence. He had drawn me all day long, with his steaming body only hampered with a loin-cloth; he had had his bath and unpacked my provisions and cooked my dinner, and now he was waiting upon me in a spotlessly clean native suit of dark-blue cotton.

After dinner he, with the help of *Né-san*, converted my sitting-room into a bedroom by laying down on the floor heavy blue padded quilts and the feather pillow, which had also been packed in

the provision-basket *riksha.* In Japan it would not be difficult to take up your bed and walk.

Living in a native inn is very much like camping out. You take your provisions with you if you do not care to starve, and lie between paper walls instead of canvas. In the quiet hours of the night you will hear the gentle pan-pan, pan-pan of the landlady's or her honourable housemaid's tiny pipe against the brasier. I have often wondered if the Japanese smoke in their sleep, or if they never sleep at all, for the pan-pan of the midnight pipe is as constant as the tap-tap of the *kakemono* against the wall during the day when the wind plays through the four posts of the platform with a cover over it, which is the Japanese idea of a "home." That comfy word has so little meaning to him that he has no equivalent for it in his language. He expresses his aspirations with *omu*, an unasperated reproduction of the English *home.*

CHAPTER II

CHILDHOOD IN JAPAN

No child in Japan can ever have wished to be grown up, and no little discontented girl ever heard from her mother's lips the catch-phrase, "Your good time's coming, my child." For no grown-up woman in Japan ever does have a good time until she is too old to enjoy it. It was Sir Rutherford Alcock, I think, who first made the remark that Japan was the paradise of babies; and from the first day you set foot on the original of the famous willow-pattern plate to the day you sigh your *Sayonara* to the sacred Fuji as you leave Yokohama Bay you realise the truth of his remark.

In Japan all the world's a nursery, and all the streets and temples merely children's playgrounds. And until quite recently Japan was a nation at play, a nation where you could see grown-ups as well as children taking part in what we choose to call childish games. During this great Eastern war I wonder if Japanese men and women have put

away their long-tailed kites and seven-tailed goldfishes, and historical dolls, and have ceased to hunt lost souls in fireflies. I doubt it, for it has been the lifelong prayer and counselling of every Japanese parent for endless generations that their children, when they have reached the estate of men and women, should retain a child's heart.

When you meet a grown-up person in England who has kept his or her child's heart, you cannot help loving them. That is why you cannot help loving Japan, for the whole nation has kept its child's heart.

Childhood certainly is the Golden Age in Japan more than in any other country in the world, for that gentle land seems to have been created on purpose to amuse and spoil children. Not that any child ever is spoilt in that land of gentle mothers, for a child's moral training and almost supernatural power of self-control began hundreds of years before it was born.

When I first drove through a native city in Japan, I thought that every other shop was a toy-shop, and I never could have believed that the world contained so many children, for nothing is too young to play on the Mikado's highway. Doll-like girls of a few years old, dressed exactly like their little mothers, except for their gayer clothes and fantastically-shaven heads, carry yellow-faced babies of a few months old tied on to their backs

while they play ingenious games with gorgeous balls made of scarlet and gold silk, or dart about on their high wooden clogs after falling shuttle-cocks, which they will send bounding up again over the tops of their paper homes with a wooden battledore decorated on one side with the gaudily-painted head of some famous woman of ill-fame. But I soon learned that the streets were full of babies because the houses were all empty. No one in the real Japan ever saw a baby sleeping in a cot or being driven in a go-cart. While the mothers are working, the babies sleep, with their little heads wobbling about, on their mothers' or older sisters' backs, or learn to sit on their feet with their knees bent under them before they can stand. I soon began to distinguish the real toy-shops, which are more numerous than in any other country in the world, from the shops which sell the toy-like furniture and miniature household utensils for the grown-up dolls' houses.

The shops of the household Gods, for instance, with their quaint white plaster foxes and images of goblin-like gods, seemed to me delightful toy-shops; but when I grew more intimate with the domestic life of the country, I recognised the familiar faces of the God of Rice and the Seven fat Gods of Wealth. I also learnt that the tiny teapots and diminutive trays and dishes which I saw in the pottery shops were used in the real

human dolls' houses, and were not toys for children.

I have never seen a little girl nursing or playing with her doll in Japan, as one sees dolls played with in England. Dolls are kept as household treasures in iron safes, and are taken out for special festivals. They represent historical and mythological characters, and are certainly not things to be hugged and loved. The reason for this may be that a tiny girl can seldom spare her back for her doll, as she has to carry about a baby brother or sister. Babies are carried on the back in Japan, and not in the arms, except by the very wealthy classes, so the little girls have no chance of imitating their mothers in their treatment of their dolls, for they never see her kiss her baby or hug it in her arms as English mothers do. The babies are fastened on their backs with shawls, in much the same way as they are shawl-bound to the women's sides in the streets of South Wales.

There are hundreds of street professionals who make a good living in Japan by amusing children. There are street theatricals acted by children for children, realistic and wonderful story-tellers, acrobats and gaily-dressed tumblers, clever workers in black magic, such as fire-eaters and snake-charmers, and, perhaps best of all, toymakers who will, while you wait, blow out the Japanese cupid

without a nose from a piece of wheat paste on the end of a pipe, and the ever popular peddling cook, who allows children to cook for themselves, for the tenth part of a penny, some strange concoction in a dish of boiling sesame oil. There are endless others which I cannot remember.

But to see child-life in its perfection in Japan you must go to the temples. In the courts of the house of Buddha holiday-attired children swarm like hiving bees, as gorgeous as cardinal butterflies in their rich brocade and scarlet *obis*. It is there that you see the best toy-shops both for girls and boys, and it is there, under the shade of the sacred temple trees, that their little parents can leave their small cares and responsibilities of life behind them in their paper homes and be children again, not only in heart but in deeds. But these endless temple-fairs and festivals, where the Western world has for many years learned strange lessons in the simple pleasures of life and in the peace which flows from gentle hearts, are, alas! gradually growing fewer and fewer, for the Japanese thirst for a Western education will not permit of almost as many holidays in the year as there are saints' days in the Roman Catholic calendar. In the real Japan, children never went to school. They were taught at home. But it would be wrong to give the impression that though they lived in their streets, where they were protected from all dangers by

dozens of strange little charms, that they received no proper home training.

No other children in the world ever received such a strict home training or were educated so carefully as the children of vanishing Japan. For although the majority of girls knew only a few of the Chinese characters of their alphabet, every boy and girl knew the ancient as well as the modern history of their nation, and all its rich folk-lore. Children often accompanied their parents to the theatre, and there they had very vividly imprinted on their minds all the classical dramas and historical tragedies of their literature. History, before the days of schools, was also taught by card-playing, and the famous One Hundred Poems of the classics, known as the *Hyaku-nin-isshu*, which is the family bible of Japan, was learnt by games of proverbs. The courage of children, especially boys, was tested by the telling of thrilling ghost stories in eerie places, or in the half-lights round the *hibachi* on winter nights. Little girls had filial piety and obedience impressed on them by the story of some virtuous daughter who sold herself to a house of ill-fame to save her parents from starvation. But the most important part of a child's education was its instruction in etiquette. Etiquette was so far-reaching that a little child had to begin its education in manners before it could walk. Very early had girls to learn the special teachings for women called

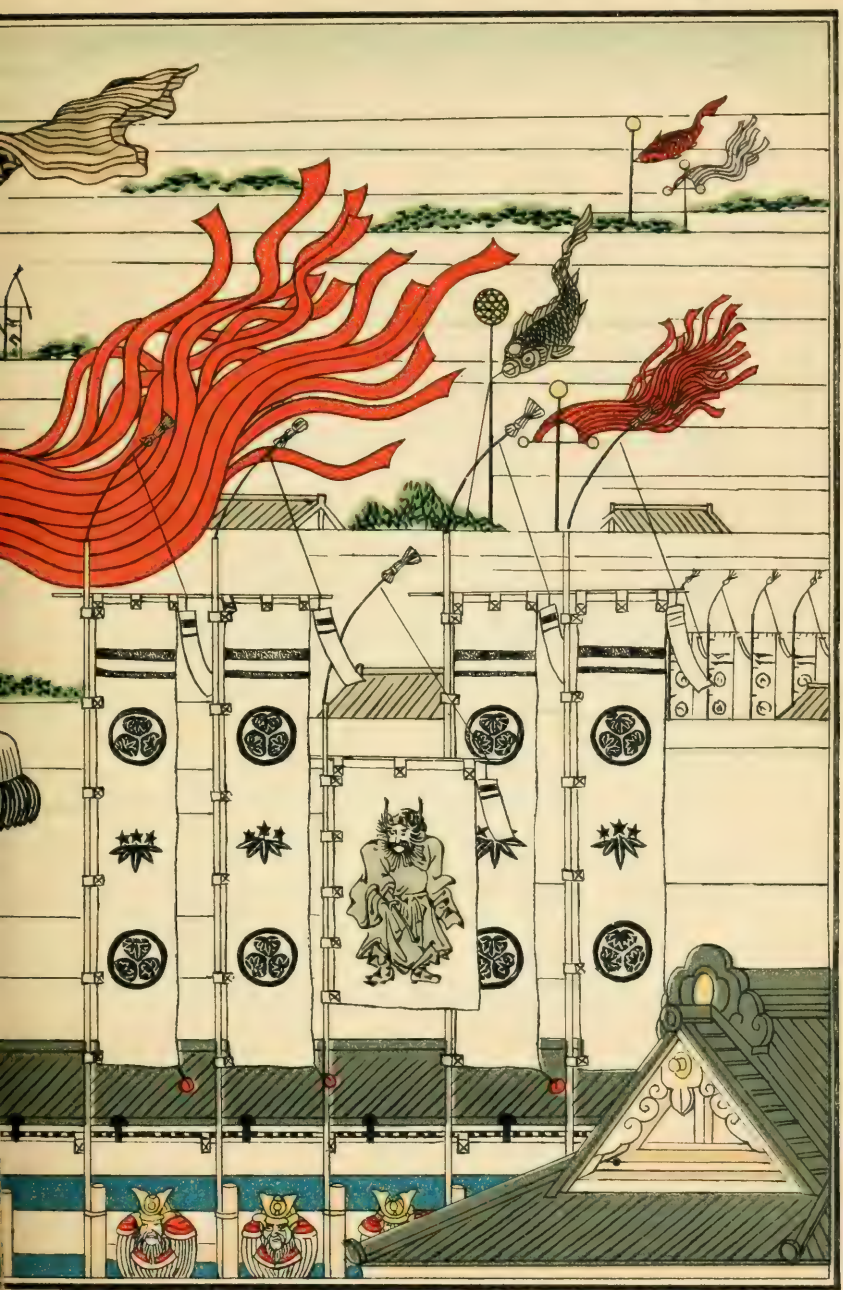
Washoku-Mebai-Bunko, which by their nature were qualified to rob a mother of her child's heart. Teachers of the various etiquettes visited the houses of the middle classes. The etiquette of the Solemn Tea-Ceremony, of flower-arranging, of domestic and social life, were among the most important. Only girls of the humbler classes learned music, singing, and dancing. The *koto* was the one instrument permitted in the houses of the upper classes.

In Japan there is a very hard and fast line drawn between the moral training and education of boys and girls. You seldom see boys and girls playing in the streets together. If you do, you will notice that when a boy loses in a game his face receives a dab of paint. When a little girl loses, she sticks a straw in her hair.

At the different festivals for boys and girls the mark of sex is easily distinguishable. On the days of the Boys' Festival the whole city lies under a heaven of floating carp made of gaily-painted paper. Every street is lined with bamboo poles, from which carp belly out on the breeze like flags to testify the fact that the Japanese man-child is capable of fighting its way up-stream against all the adverse currents of life. On the day of the Girls' Festival every stall and shop groans under its burden of solemn-faced dolls.

If you were to ask a little boy in Japan what his highest ambition in life was, he would tell you to

die for his Emperor. A little girl would say, to observe the teachings of the Seven Sages, so that she might be a submissive daughter to her father, a submissive wife to her husband, a submissive daughter-in-law to her husband's parents, and last of all, a submissive mother to her eldest son if she is left a widow.



CHAPTER III

MARRYING AND GIVING IN MARRIAGE

To the Western mind, love-making without kissing is like the proverbial egg without salt. But then a Japanese courtship is rather like an egg without salt, for the Japanese lover does not make love, nor does he pretend to be in love with the girl whom he wishes to marry, though he sometimes ends by loving, in a mild fashion, the dainty, patient, self-sacrificing wife, who combines all the accomplishments of cook, housemaid, valet, pretty plaything, and wife in one. A Japanese woman never expects to love anyone but her own baby; she must serve and obey everyone else. Much as she adores her baby, she never even makes love to it as an English mother does. She shows her love by her constant care and attention to its training. It is considered indelicate and wanting in self-control for a woman to show any signs of feeling, either of love or hate. As a *moosme* she has no girlish dreams of romance, no sentimental views

upon marrying for love, for the simple reason that she has never heard of such a thing. She would in all probability prefer marrying an orphan, and so being released from the terrors of a mother-in-law, to marrying an Adonis who really loved her. Her future husband was probably chosen for her by her parents when she was too young even to toddle, but was tied on, not too securely, to her little sister's back, and allowed to develop a monkey-like instinct for self-preservation, by using her toes for fingers and her legs for arms. When she has reached marriageable years (fifteen), her future husband, whom she probably has never seen, sends an ambassador or "go-between" to discuss the subject of marriage with her parents. Etiquette demands that this part of the courtship should be done by a third party. If the business arrangements suit both the high contracting parties, and the astronomer, who is always consulted, augurs well for the young couple, a "first-seeing" is arranged by the parents. A picnic to view the famous cherry blossoms in Ueno Park, a visit to a chrysanthemum show, or perhaps a theatre party, is chosen for the occasion. At the "first-seeing" there is not one thought of sentiment in the pretty *moosme's* head; she does not expect to form either a violent like or dislike to the appearance or personality of her future "honourable master." The keenest emotion and hope she is conscious of is,

that she will find favour in his mother's eyes, and that her future mother-in-law will be a considerate mistress.

I have seen these family picnics take place under a canopy of pink and white cherry-blossom, or in a tea-house, shaded and cool, with festoons of wistaria blossoms trailing their long tassels on the surface of some deep lake, as picturesque and mysterious as the people themselves. There is an intense æsthetic pleasure on the faces of the young people, and there is a general light-hearted merriness pervading the whole affair, which springs from the natural gentleness and sweet content of the people themselves—for in Japan the world is what your own heart makes it. But if there is nothing deeper or more emotional for these young people than æsthetic pleasure in the "viewing" of the famous *sakura* (cherry-blossoms), at least there is no humbug; this *mariage de convenance* is not spoken of as a pure love-match. If the *moosme* does not find complete favour in her master's eyes, and if the suitor himself does not care for her, the affair goes no further. But if she is weighed and not found wanting, especially by his relatives, her fate is sealed, for her tastes are not likely to be consulted.

Poor little *moosme*, with her gentle heart and brave self-submission, this "first-seeing" is a momentous occasion for her. For in her father's

house, although she has always had to remember that she was only a woman, undesired from birth, and although she has had to address her brothers as her superiors, she has been, in her gay babyhood at least, a pet and a plaything. But from the day of the "first-seeing," when she is given a little piece of *obi*-silk in place of an engagement ring by her future "honourable master," she must put aside all light-hearted irresponsible *moosme*-hood and assume the grave and arduous responsibilities of womanhood. Wifehood in Japan is mere slavery and childbearing. Happy is the girl who marries an orphan; but such things, alas! are rare in Japan, where every woman is so desirous of possessing a son that she will adopt one, however poor she is, rather than have none, for without a son she cannot have a daughter-in-law, and it is only when a woman becomes a mother-in-law that she ceases to be a servant to her husband and his people, and becomes an individual. It is when she is a mother-in-law that she can go to theatres and temples and flower festivals, for she can leave her daughter-in-law to look after the house. When she is a mother-in-law she can lie in bed in the morning until after the servants are wakened, and have her hot water brought her by her daughter-in-law, for the young wife must wake first and open up the house, not the servants; and she must think it an honour to be the first to attend to the wants of

her husband's people at the commencement of each day.

After the "first-seeing" has taken place, the young man visits the parents of his future wife at her home, and numerous presents are exchanged between the relatives. When the bride's trousseau is ready, the principal item of which is a bed, though it also includes a handsome supply of *obis* (sashes), a low writing-table, a work-box, and two of the low table-trays upon which meals are served, with the proper rice-bowls, *saké*-cups, and chopsticks, the wedding-day is fixed. The wedding ceremony is not made a public social function, as it is in England; it is a grave private ceremony, which is usually performed at the beginning and at the close of a family banquet given in the bridegroom's home.

The ceremony itself is curiously simple. It consists of the bride and the bridegroom drinking three times alternately from the same three *saké* cups, which have two spouts. It is called *san-san-do* (three-three-times), because each of the three cups was sipped three times by both parties, which makes nine times altogether. Drinking from the same cup is emblematical of the bearing each other's joys and sorrows throughout life. This solemn *saké*-drinking between the bride and bridegroom is witnessed by no one but the bride's little serving-maid who fills the cups and the go-

between. The changing of garments also forms an important item in the ceremony. The bride, who left her father's house in a white *kimono*, dressed as a corpse, to show that she was dead to her own family, changed it immediately on her arrival at her new home for a coloured one bought her by her husband, but after the first ceremonial *saké*-drinking she changes it again for one which she brought with her in her trousseau. At the end of the banquet the young couple are again led into another private room, and again the ceremonial drinking is gone through in exactly the same manner, except that this time the bridegroom drinks first, which is typical of the relative position of husband and wife throughout life.

As soon as she has left her father's house fires of purification will have been lighted, as they would after a dead body has left the house. But the principal and most important feature about a marriage is the transference at the local police-office of the name of the wife from her father's family to that of her husband. The registration of the change of ownership is what constitutes a marriage in Japan, as if it was not patent enough already that the wife was only a chattel.[1]

[1] Upon this subject Mr Ernest W. Clement, in his *Handbook of Japan*, one of the most recent and valuable works of reference about the country, says :—

"But let us look a little more particularly into the provisions relating to marriage, divorce, etc. The marriageable age is

The right of marriage is not free, except to the head of the family.[1] All other persons, whatever their ages, can marry only with the consent of the head of his or her family. Men under thirty and women under twenty-five cannot marry without the consent of the parents; and minors in some cases must obtain the consent of the guardian, or even of a family council.

No young couple ever take up housekeeping together by themselves; the bride, from the day of her marriage, becomes little better than an unpaid servant to her husband's family, and a slave to her mother-in-law, who seems to vent the spleen of her pent-up years on her young daughter-in-law. When a *moosme* prays before the great statue of the Goddess of Mercy with the thousand hands, which stands in the centre of the shaded temple grounds in the centre of the great capital

seventeen full years for men, and fifteen full years for women. Marriage takes effect when notice of the fact is given to a registrar by both parties with two witnesses. From this it will appear that the ceremony is a 'purely social function, having no connection whatsoever with law beyond the somewhat remote contingency of its being adducible as evidence of a marriage having taken place.' And here is where some Japanese Christians make an unfortunate and sometimes serious mistake, in thinking that the ceremony by a minister of the gospel is sufficient, and registration is a matter of convenience. Without registration a marriage is not legal."

[1] The word 'family' is here and hereinafter used in a technical sense, peculiar to Japan, of a group of the same surname. In old Japan the family was the social unit.

which is the centre of Japan, she must plead with all the fervour of her self-controlled little being that the great bestower of mercy will grant her a mother-in-law with a merciful heart, and that she herself may be granted that sweet submissiveness and patient cheerfulness which will make her a good wife. Yet, supposing the Mother of Mercy should hold in one of her innumerable hands one crumb of mercy for the poor little bride-elect, her life will not be a bed of roses. For the husband can divorce her for almost any whim, and it is entirely her fault if the whole household does not live in peace and unity together. A Japanese poet has called a Japanese wife "social glue," for she has to cement the happiness of every member of the household together. If she has no children, she must welcome and take to her heart the child of any of her husband's concubines whom he may choose to adopt, nor must she object to the presence of the child's mother in her household.

Three days after the marriage ceremony has taken place, it is etiquette for the bride, bridegroom, and his parents to visit the bride's relatives. A banquet is given, with hired *geisha* to amuse the guests, who are mindful to bring a present to every member of the household, including the servants. The young bride helps her mother to entertain the guests, but she must be careful not to display any affection towards her own people,

for she now belongs entirely, heart and body, to her husband's family. Another dinner-party is given at the bridegroom's home, and again presents are distributed. On this occasion the newly-married couple do not count; it is the relatives who benefit by the presents.

One of the queerest things about this queer land is the fact that the humbler the wife is socially, the more is she on a footing of equality with her husband. It is the well-born woman who is content to be treated as her husband's inferior in almost everything. She is not allowed to work outside her own garden, as her humbler sister may; she may not mix with her husband's friends and enter into conversation with them when he invites them to his house, but must merely attend to their wants, and retire to some quiet corner, unless her husband chooses to call for her.

In the marrying and giving in marriage Japan has not altered one iota. The man who wears a frock-coat and rides a bicycle to give his vote on polling-day is still married by drinking three tiny cups of *saké*; and he may still divorce his wife if his mother does not like her, or if she contracts a habit of visiting her neighbours too frequently. Will the women of Japan be content to remain their husbands' slaves, now that their nation has become one of the greatest powers on the earth? —I wonder.

CHAPTER IV

THE JAPANESE HUSBAND FROM A WOMAN'S POINT OF VIEW

From the European woman's point of view, a Japanese husband is an Asiatic who lays aside his thin veneer of Western civilisation with his black coat, which he only wears in business hours. He returns to his wife and family in his *kimono*. A Japanese husband is an Asiatic, and from an Asiatic point of view he is no doubt a very admirable one, for Japanese women are allowed more freedom and are treated with much more respect and intimacy generally than almost any other Asiatic woman except the Burmese.

At the same time, it is perhaps significant of Japanese married life that a Japanese bride goes to be married in a pure white mourning robe, which is intended to signify that henceforth she is dead to her old home and her parents, and that she must henceforth look upon her husband's people as her own. But to the bride I think it

must have a deeper significance. It must mean that she has said goodbye to all freedom and all family devotion, and to most of the pleasures of life; and that she has been disposed of to a man of whom she probably knows nothing, for him to use and abuse as the good or evil in him dictates. If ever the Japanese as a nation take to reading our Bible, the Japanese girl will make a god (not a goddess) of Jephthah's daughter. A Japanese is called upon to perform the sacrifice of Jephthah when his daughter is married.

Incidentally, one may remark that the missionaries should not be too eager to press the acceptance of the Old Testament upon the Japanese, who would find its teachings so entirely after their own hearts that the Bible might become more dreaded than the Inquisition. The Japanese can be very literal when he pleases, as well as very allegorical.

A Japanese husband is a despot, who has absolute power over his wife and children. He may, if he chooses, divorce her for the most trifling reasons, such as talking too much, or jealousy, or if she is not absolutely obedient to the wishes of his parents, and, as might be expected of an Eastern nation, if she has no children. The very humble classes do not even wait for one of the seven causes for divorce set down by the sages of old; the man simply gets rid of a wife and takes another if she is not a good helpmeet to him in his daily work.

A Japanese husband no longer requires his young wife to black her teeth if she is comely, although, when I was in Japan, it was quite a common sight to see a young woman's beauty completely marred by a mouthful of black teeth. It was the present Empress who set at defiance this most barbarous custom. But Asiatic women hold fast to their cords of bondage, as has been proved by all who do mission work in India for the raising of the position of native women, and the blacking of the teeth as a token of their absolute submission to their husbands, who considered it a safeguard from all other admiring eyes, is a custom which dates back to 920 A.D., and therefore not easily broken. And it is, I believe, the Japanese women, not the men, who are most shocked and astonished by the fact that the Crown Prince permits his wife to eat with him at meals, and to enter his carriage before him.

I think it must be owing to their peculiarly national characteristics and to the tactfulness of the Japanese women that Japanese husbands are as good as they are, for absolute power has a brutalising effect on the best and strongest natures, and the Japanese husband is seldom brutal; indeed, he is often a very good fellow, and when his mother allows him, a good husband, even from our point of view.

The gentlest, most submissive little wife, who

would never dream of questioning the will or wishes of her august husband, becomes in time a tyrant mother-in-law, who may force her son to divorce his wife if she does not care for her; and the husband, knowing that there are *moosmes* in the sea, no doubt of it, as good as ever came out of it, parts with the gentle, obedient, slavish little wife, whom he did not marry for love, but because his matrimonial agent had chosen her for him, without much heartache, and the poor little woman returns disgraced to her mother's home. As children belong absolutely to their fathers in Japan,[1] there is no question as to the custody of the child when the husband returns his wife to her people.

Yet, even in Japan, where wifehood is little better than slavery, for a wife always lives with her parents-in-law, and acts as their unpaid servant, it is considered a disgrace to a woman to be unmarried; indeed, a bachelor or an old maid is seldom met with in that land of easily dissolved partnerships.

Though a Japanese husband seldom marries his wife because he has fallen in love with her, he has a good deal more voice in the matter of choosing his bride than his wife has in choosing her husband. When the appointed day comes for their "first-

[1] There are exceptions to this rule under the most recent legislation.

seeing," after the go-between has notified to the girl's parents that their daughter has been selected, the bridegroom-elect may withdraw his suit if he takes a dislike to the appearance or personality of the girl, or if his mother, who is generally much in evidence on those important occasions, disapproves of the go-between's choice. The girl, who goes like a lamb to the slaughter, never dreams of objecting to the honourable husband chosen for her. She has been too well versed in the special teaching for women, which demands absolute submission from women to their fathers, brothers, and husbands, and husband's relatives, ever to think of herself as an individual with human emotions and desires. One of the most pathetic human documents ever written is the simple little diary of a Japanese wife.[1] She was twenty-seven years old before she was married; her touching gratitude to the man who saved her from disgrace, her fear that he would regret his marriage and hate her because all her children died soon after they were born, is woefully pathetic.

A Japanese husband eats alone or with his grown-up sons, and lets his wife wait upon him. If he gives a banquet to his friends his wife does not appear, except to pay some particular hospitality to his guests. In the families of the humbler classes the wife eats at the same time as her

[1] Translated by Mr Lafcadio Hearn in *Kotto.*

husband, but takes care to kneel at a respectful distance behind his august person on the floor. It is not expected of the male guest or caller to pay any attention to his host's wife; she is merely a person to administer to his wants.

A Japanese husband does not take his wife to the theatre, or to wrestling-matches, or to popular tea-houses to see the famous *geisha* dancers when she is young and pretty: he takes his mother and children and sisters; his wife is left at home to do her duties; that is why, at picnics or fairs, and at all sorts of public fêtes in Japan, one sees so many elderly women and quite young *moosmes*. Young wives and mothers stay at home in uncomplaining submission.

In their marriage ceremony, which consisted of no spoken vows, but in the drinking three times three from the same *sakè* bowls as their husbands, they took upon themselves the unspoken vows of wifehood, which mean in Japan a smiling, gentle acceptance of a state of self-extinction, and of slavery and childbearing. To be the mother of a man-child is, after all, a Japanese woman's *raison d'être*, for it is only through the male line that heredity and ancestor-worship descend. No offerings were ever laid on the shelf of the household gods in front of a woman ancestor. A Japanese husband, when he has on his business black coat and hat, two sizes too large for him,

treats his wife to all outward appearances as his equal. In his heart, of course, he is the true Asiatic, and ever will be in his feeling of superiority over women; but it is wise, from a business point of view, while he is mixing with the merchants of the Great Powers, to treat his wife as women of the Western world are treated. If he lets her sit by him in his carriage (when he has one), walk beside him in her hideous German-made clothes, and even condescends to open the door for her and let her pass in first when they enter a large European building, it is merely bewildering and unseemly to the obedient little wife, who knows that in the quiet of her home she will once more take her place, as a good wife should, behind her honourable lord, whose very fault-finding she must consider an honour, and answer with smiles.

It cannot be expected that the modern Japanese girl who goes to a board school will remain in this state of matrimonial slavery, or that she will be contented to spend the best years of her life as an unpaid servant to her husband's family; but, so far, Japan is Asiatic, and Western civilisation has not touched the foundations of home life; it has only touched the business world, and the things which do not affect the ancient morals and institutions of this bizarre people. The smart naval officer who directs the most modern torpedo-boat in the whole flotilla of the Japanese Navy was in all probability

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A Japanese husband of

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the good old days.

married to his wife by drinking three times three *sakè* bowls with her, and if he has any religion at all, insists that she should be careful to offer up to his august ancestors on his family god-shelf ample offerings and prayers while he is fighting against the Russians for his beloved Emperor and country.

CHAPTER V

A JAPANESE WOMAN'S LIFE DAY BY DAY

In Japan the trivial round, the common task, furnishes all a woman ever asks. And although that round is to Western minds appallingly trivial, she is never bored. Indeed, from the moral standpoint of her own country, a Japanese woman is surely too good to be true. More than half her day is spent in a gentle idleness, an idleness which has no connection with laziness. Yet she does not know the meaning of ennui; indeed, ennui seems to be the wages a Western woman pays for her mental independence. In the East and extreme South, where women's minds are still behind the shutters of the world, ennui is quite unknown; and it is only when the Oriental or Southern races come into contact with the brooding Celt and bustling Anglo-Saxon that the meaning of the word is brought home to them. Idleness may be the mother of mischief, but it does not produce ennui unless the idler's brain is sufficiently enlightened to

feel its starved condition. The ordinary Japanese woman comes midway between the veiled and latticed woman of the East and the independent woman of the West; for, with the exception of the Burmese, I suppose that there is no other Asiatic race which allows its women so much freedom, or treats them with so much respect. At the same time, if the Japanese women are to receive what we choose to call "the higher education of women" in exchange for the teachings of the sages (*Onna Dai Gaku*), the condition of their daily lives after they have left school must be altered to meet their new mental condition.

The unspoiled native Japanese woman is cultured to her finger-tips, but totally uneducated. In this respect I think she would meet her exact antithesis in the assertive, uncultured, expensively-educated American woman.

But even now there are signs of rebellion against the old régime amongst the daughters of the upper classes, girls who have been educated at public schools. The modern Japanese *moosme* dares to scorn the "*Onna Dai Gaku*" as a complete education for women, and she actually complains of the irksomeness of the ceremonial and etiquette which make up her daily home-life. She seems to forget that without etiquette her ancestors would never have achieved their position on the family god-shelf. In entering into the competitive

system of education, the modern *moosme* has learnt to hurry, and to think that time is of some importance; while her gentle, contented mother, who sits at home in her paper house, knows that all eternity is before her, and that hurry and desire are the two evils which the teaching of "perfect submission" corrects in a woman's nature. To the true Japanese woman there is nothing in the world so important as etiquette and repose. Etiquette is practically her education, as it is also the root of her religion; for, as Mr George Lynch has just remarked in one of his admirable letters from the seat of war, the Japanese religion consists of "being polite to future possibilities."

A woman's daily life in Japan is made up of politenesses. Everything she touches belonging to anyone else is "O"—that is to say, "honourable." She takes her honourable lord his honourable tea while he is still in his honourable bed, and hopes that he will excuse her unworthy presence; and while she is giving him the best she has, conventionality demands that she should call it vile. If she meets a next-door neighbour when she is going out to purchase the "honourable *daikon*" (immense radish) for her august mother-in-law's dinner, she will spend at least ten minutes in apologising for her rudeness at their last meeting, which, of course, was as polite as the present one.

If there was not a lengthy etiquette attached to

the doing and the saying of the merest trifles, a woman's life would be absolutely empty; for when you consider that her sphere in the world never extends beyond her own home, and that her own home has about as much in it as a paper lantern, what can she have to do?

Rice-boiling and serving are of course matters of great importance. Every girl receives as a part of her education a thorough training in the art of boiling rice in all its various forms—the red rice for visitors and for festal days, and the different varieties of rices required for special dishes. Her sewing is never elaborate, for her clothes are so simple that plain neat sewing is all that she need know. The splendidly-embroidered robes which were once worn by ladies at the various *Daimio* courts were never, as it might be imagined, worked at home; they were given to professionals, who were trained to the art from generation to generation. The only sort of fancy-work Japanese ladies ever did, Miss Bacon says in her *Japanese Girls and Women*—and she had unusual advantages for knowing—was a curious sort of patchwork made of silk. Flower-arranging and flower-painting seemed to be the correct accomplishment of the educated classes, who, of course, were never allowed to learn singing or dancing; the *koto*, a sort of flat instrument, which lies on the floor, is the only one ever recognised by the upper classes.

Of course, it must be borne in mind that a Japanese woman never expects her life to be interesting, for she does not consider herself as an individual, but as a domestic complement to man. To admit that she was dull would be to sin against the teachings of "perfect submission." After her box of rice is boiled in the morning, and the little toy-like house has been aired and the god-shelf "honoured," her day's work is practically over.

A great deal of ceremonious calling takes place, which helps to fill up her time. This visiting is, of course, only exchanged between the women, or between the men. Mixed parties are seldom permitted. Men-calls involve no end of trouble, and are conducted with great ceremony, even amongst friends and gossips, for at whatever hour a call is paid a meal must always be placed in front of a guest, and a little gift has to be presented at parting, with as much ceremony and flattery as a hero receives when the freedom of a city is bestowed upon him on his return from victory.

Naturally, a woman's daily life greatly depends on the nature of her mother-in-law; or if she is fortunate enough to have none, upon her husband. If he is really fond of her, it may be made to include many simple æsthetic pleasures, for her domestic duties are very light; if he is broad-minded, he will allow her to accompany his relations to temple fairs, theatres, flower-picnics, and moon-

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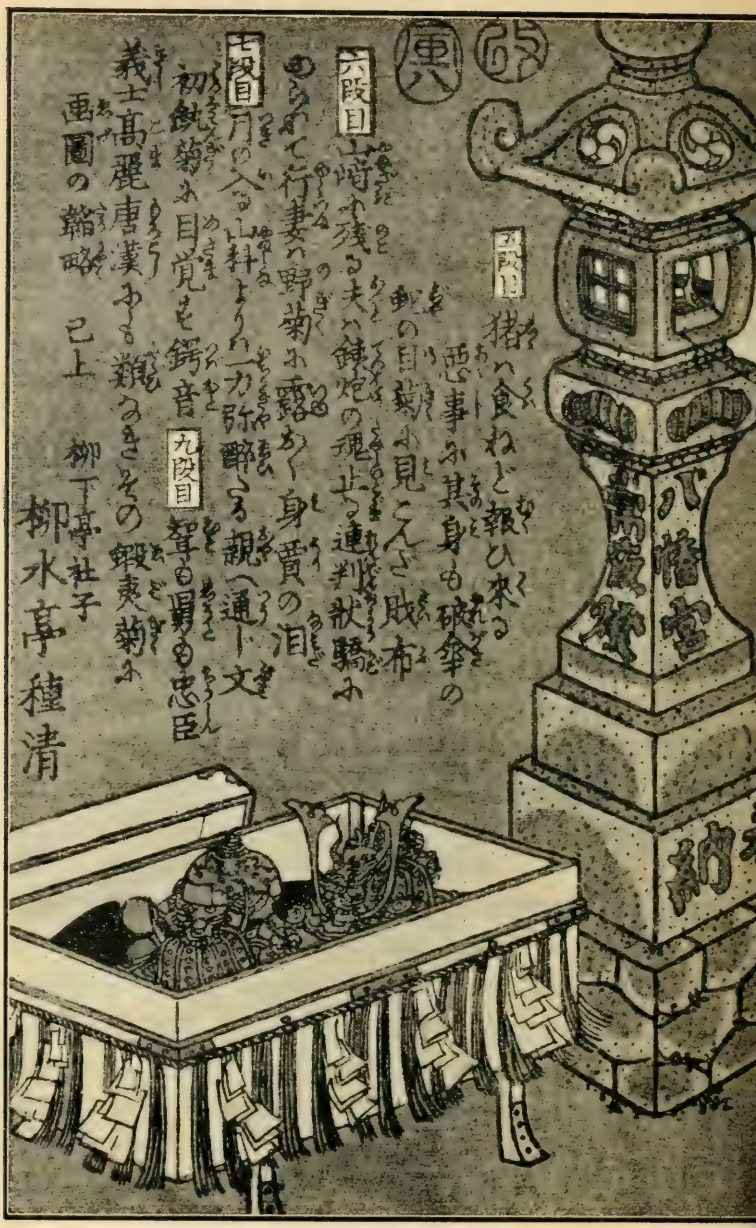

Behind

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the Shoji.

light excursions to famous points of beauty. But if he is a narrow-minded, grudging Asiatic in his feelings towards woman, her amusements consist of sitting on her knees in front of a *hibachi*, and smoking as lightly and sparingly from a pen-like pipe as a bee sips honey from a flower. You can see, as you pass along some quiet street where the *shoji* of the houses are drawn to protect the dainty interiors from dust and publicity, the dark eyes of some submissive wife peering through the holes scratched in the white cartridge paper. In Japan every *shoji* has its eyes, especially if the hairy foreigner happens to be on the other side of the paper. I shall never forget the interest my clothes inspired in a party of merry servant-girls in a primitive native inn. So anxious were they to examine every article I wore thoroughly, that after I was in bed, or rather laid on the floor under a heavy quilt, they asked, with charming politeness, if they might show my honourable corsets to their neighbours.

With few household duties to perform, no novels to read, and no hats to re-trim, a Japanese woman has plenty of idle time on her hands ; yet Satan never seems to find the proverbial mischief for her to do. Perhaps the ceremony and etiquette which would attend his reception keep him at bay, for he is believed to get through almost as much work in the day as the Emperor of Germany.

CHAPTER VI

HOUSEKEEPING IN JAPAN

HOUSEKEEPING in Japan consists of paying important attention to unimportant things. The etiquette of trifles is the keynote of Japan. It is, for example, much more important for a Japanese woman to study the correct etiquette for pouring out tea for her friends, than to consider the flavour of the tea itself. *O-cha* (the honourable tea) is an item of so much importance in a Japanese household that a special etiquette for "the Solemn Tea-Ceremony" is taught by a professor of the art. Household etiquette is the most indispensable item in the woman's education. As I have said elsewhere, etiquette is the Kaiser of Japan; and there is this to be said in favour of it, that however much it may weary the Western mind, it gives a Japanese woman something to do.

Although a Japanese housekeeper has no real housekeeping to do, she begins her day very early. Before the sun rises she lifts her slim neck from

her little wooden pillow, slips out from between her two padded quilts, and rises from her bed on the floor, taking care not to disturb the "honourable sleep" of her lord and master.

She puts out the *andon* or standing paper lamp, which is always kept burning all night in a Japanese house, and pushing back the paper wall of her room, glides quietly out. After unlocking the *amado* (outer wooden shutters), and opening up the house to let in the new day, she wakes the servants. Her next household duty is to place the little lacquer table-trays, with their rice-bowls and chopsticks, in their correct place, according to the precedence of the household; after which she must wake her husband, and carry some hot water to her mother-in-law, both with the correct expressions of smiling respect.

The etiquette of smiles is perhaps one of the severest of all etiquettes in Japan. When you have lived in that land of smiles you will learn in time that when you can understand a Japanese smile you may hope to understand the people. A daughter-in-law must always present a smiling face to her mother-in-law; a servant must smile when his mistress dismisses him. But the news of a death must be told with laughter. Laughter is reserved for very special occasions, and has no relation to joy; smiles are used on every occasion to conceal real feelings; they are not always significant of pleasure.

When her husband has finished his breakfast of rice and tea, his wife hurries to the *godown* to see that his wooden clogs and greased paper umbrella are ready for him, and that the smiling human horse is standing in the shafts of his carriage to take his master to business. With many *sayonaras* and respectful rubbings of her knees she speeds her parting husband, and then returns to her household duties.

She must watch and direct the servants while they remove the sliding paper panels which make up the various rooms, roll up the beds and put them in wall-cupboards, and polish the beautiful woodwork. She has no furniture to move, or fires to light, or carpets to brush, and perhaps but one precious ornament in the whole house to dust, but there is an etiquette and superstition to be observed in even the simplest operation. The beds, for instance, will have been so arranged the night before that no member of the household slept with his head to the north, for that is the position in which the dead are laid out. And if a fresh vase of flowers is required for the guest-chamber, the etiquette of arranging it takes no little skill in the philosophy of flowers. The proper and improper combinations of flowers have a significance far deeper than mere harmony of colour or graceful effect of lines.

When it is time to go to the market she will

visit the fish stall, where no weed or offal of the sea is beneath her attention, and the vegetable shop, which is always conspicuous for its enormous white radishes (*daikon*), which are to the poor Japs what fennel is to the poor Sicilian—both the beginning and the end of a midday meal. She will next visit the rice merchant, where she can purchase all sorts and conditions of rices, and millet, and macaroni, which now forms an important item in Japanese food-fare. What copper cash she has left she takes to the pickle vendor, and in infinitesimally small quantities samples out his strange compounds.

With practically no cooking to do but the boiling of the daily supply of rice—for a rice-box and a pickle-jar are a woman's larder in Japan—and none of the ordinary household duties to perform, such as the darning of stockings and the mending of household linen; with nothing, in fact, but a raised platform, with a canopy over her head, to call a home, what can a Japanese housekeeper have to do? Absolutely nothing, from our point of view; for who ever heard of a washing-day without soap and hot water? But from her own she has very many important duties to perform, for she lives in a land where it is not the working of the elements of human nature which make up the vital things of life, but the observing of minute trifles. And, after all, the difference between the

things that matter and the things that do not matter in life is largely a matter of hemispheres. In this land of Great Peace, the things that matter are the things of beauty, and of courtesy, and of repose.

There are many important dates to be observed in a housewife's calendar. She must be careful not to wash her hair on the day of the Horse, or it will turn red—and anything but crow-black is an abomination in Japan. She must see that the well of drinking-water is carefully covered when an eclipse of the moon is foretold, or some poison will fall from the sky and defile it. And she must never forget that on the 1st and 28th of each month a light must be lit and kept burning on the god-shelf (*kamidana*), and many offerings made to the gods. On New Year's Day the gods demand a special double rice-cake. Their *kamidana* is the Shinto god-shelf; but as most Japanese are both Shinto and Buddhist in their god-worship, this shelf is common in all households. But there is, besides, the "spirit-chamber," with its shelf of family gods, which also must be appeased with daily offerings, and devoutly worshipped by the women of the family, because they are all the spirits of male ancestors. On the seventh day of the seventh month there is a general present-giving between families and friends (the etiquette of present-giving is an education in

itself), and it is a housewife's duty to see that there is a sufficient number of presents in the house to distribute amongst all her husband's friends and relations. I remember being very disappointed when I discovered that I was expected to return the best part of the first present I ever received in Japan—the beautiful lacquer box, which contained some mess of flour and fat beaten together, which the sender called a sweetmeat.

A well-appointed house must also contain a plentiful supply of dolls in the storehouse or *godown* to present to every little child who is brought to the house; in fact, almost every visitor, of whatever age, is presented with some gift, which is chosen with great care according to the rank of the recipients. No tradesman or even message-boy is ever allowed to go away from a house in Japan without being offered some sort of hospitality. This alone demands forethought on the housekeeper's part.

On the fifth day of the fifth month there is the Boys' Festival, or the Feast of the Flags, when every house in which there is a boy displays a wonderful show of toys suitable for boys. This is again an occasion for great present-giving, and exchanging of visits and hospitality. No present is ever received without one being sent in exchange. When a boy is born in a house, as many as a hundred presents are often received in a day, so

the poor mother has her time cut out in acknowledging them, and sending one in exchange for each, and feeding the messengers who bring them.

On the third day of the third month there is the Girls' Festival (*hina Matsuri*), when dolls are presented and each household exhibits its wonderful collections of historical dolls.

But of household festivals alone there is no end. Everyone has heard of the famous Feast of the Dead on the 13th and 14th of July, when all housekeepers visit the markets for the Festival of the Dead, where the proper food is sold for the souls of the departed. A good housewife must be prepared to meet all the demands of the social festivities connected with these endless festivals, and her memory must never fail her over the minutest detail, for even the tying up of a parcel has its significance in Japan, where presents are done up with a special knot, and have a little gilt kite slipped under their paper string.

If you ask a Japanese woman what her most arduous duty is, she will tell you that it lies in the acknowledging and returning in the prescribed fashion the various presents which arrive for her husband's family and for her own children throughout the year.

CHAPTER VII

JAPANESE DOMESTICS

A TOURIST in Japan naturally does not come much in contact with the upper-class Japanese servant, whose social position in his own country is considerably higher than that of a small tradesman. A Japanese housemaid, for instance, would not consider that she was bettering herself by marrying the son of a tradesman, or going into "business," as she would in England, for domestic service in Japan has always been ranked higher than trade, which until lately was considered by all Japanese a means of living with which no self-respecting man should soil his hands. But the tourist in Japan, unless he has introductions to English residents in the country, can only judge Japanese servants by the rather rough and ready class of men who have learned sufficient pidgin-English to understand the wishes and orders of their constantly changing masters in hotels. The traveller soon picks up enough pidgin-Japanese

to make himself understood by his bedroom boy, whose pidgin-English is only skin-deep. *Pidgin*, Professor Chamberlain says, is merely a corrupt form of the word business. Hotel servants and boarding-house servants, be they Asiatics or Europeans, are pretty much the same all the world over. They are what their "tips" make them, whereas private servants in Japan are what their hearts and breeding make them. For even house-servants in this land of Great Peace have to go through a severe course of training in etiquette in their youth, a training quite apart from that of their profession. There is no hard or fast rule drawn between the duties of mistress and maid in a native household, or in the occupations of their daily life. But the maid's exquisite taste—a sixth sense—prevents her ever presuming to overstep the limits of familiarity prescribed. I remember once being very much at sea when I was taken to pay a call on a Japanese lady of the well-to-do class. Not being able to speak a word of the language, I was unable to follow the conversation which took place between the charming little woman who greeted us at the inner shutters and my friend. She was dressed in the soft grey *kimono* and *obi* of a middle-aged woman, and her exquisite manner and gentleness made me feel as heavy as my boots, which I had not been allowed to take off, sounded on the delicate

floor-matting compared to her soft white foot-gloves. My friend addressed her as *San*, and seemed to speak to her just as a guest would to her hostess. We had tea on the floor, and my friend chatted pleasantly for some time with the little grey figure, when suddenly the sound of *riksha*-wheels on the gravel outside caught my ears, and the next instant there was the scuffing of many *tabi'd* feet along the polished wooden passage which led to the front door, and the eager cry of "*O kaeri! O kaeri!*" (honourable return). Our hostess *pro tem.* rose from her knees, smiled, and begged us to excuse her honourable rudeness. When she had hurried off to join in the welcome cry, my friend said, "Oh, I am glad she has come!" "Who has come?" I asked. "The lady we came to see," she said. "Then who was the charming little lady who poured out tea for us?" I asked. My friend smiled. "Oh, that was only the housemaid." It is etiquette in Japan for the upper servants to entertain any visitor in their mistress's absence; and although her mistress and master will address her by her Christian name, and speak to her in the correct inflection of voice for addressing an inferior, etiquette demands that visitors should call her *San*, and speak to her in tones of equality. The custom which compels a good Japanese wife of even the upper class to perform certain menial duties toward her husband

and children herself, and always to act as personal maid and valet to her honourable parents-in-law, naturally has the effect of raising the profession of domestic service, and of making servants feel as though they were members of one family with their employers. Indeed, it always seemed to me in Japan that servants had a very much better time than their mistresses. They have plenty of freedom; they can never be hard-worked, for there is never any hard work to do in a paper house which has no furniture, no coal-cellars, and no stairs. Besides, to the Western mind, a Japanese house always contains four times as many servants as are necessary to do the small amount of work. They spend their time in being polite to each other. Of course, they receive very small wages. The younger kitchen servants, for instance, often get nothing but their rice and clothes and the certainty of a happy, peaceful home, where they are well cared for and courteously treated. They have endless holidays, and often accompany their master and mistress to the theatre or to the temple fairs. It is a very familiar domestic sight in Japan to see a bevy of clean, gentle-voiced, well-behaved servants playing chess in some cool courtyard or servants' hall at the back of a house. In the front garden the family will doubtless be playing *Go*. There is, however, one very hard and fast line drawn, and that is

between men and women quarters in the house, both of the servants and of the family. Men and women never eat together or sit together, or have their clothes kept in the same room, even if they are husband and wife. Each tiny child has an attendant of its own. This, of course, must give a certain amount of work.

O-Ku is the name given to the part of the house where the lady of the house always resides during the early part of the day, that her servants may know where she is to be found; but though etiquette demands that every morning she must give her orders and direct the household work, her servants will only carry out her wishes according to their own idea of what is best for her. No Japanese servant will ever condescend to be turned into a human machine. Even in the most perfectly appointed house he retains his individuality, although he will fall upon his hands and knees when he enters your presence. But he evidently believes in the Horatian maxim of his country, "Give genius a chance," for he persists in using his own brains instead of those of his master or mistress.

If you cease worrying how a thing is done so long as it is well done, you will find a Japanese servant a treasure. But if you are jealous of your authority, and prejudiced in favour of your own methods of doing household things, you will tear

your hair and gnash your teeth, and call him a lazy scoundrel.

Very much the same spirit exists between mistress and maid in Japan as in Italy, and surely, from a human point of view, this is desirable. It is not offensive to the gentle heart of a Japanese mistress to let her servants enjoy or benefit by all the little pleasing incidents which make up every-day home-life in Japan. When the fairy stories or historical romances are being related at night by the head of the family round the bronze *hibachi*, the servants may sit and listen at a discreet distance, laughing and commenting on the story as freely as their superiors.

In the morning, when the master of the house goes off to business, it is etiquette for the servants as well as his wife to hurry to the door to speed his departure. In the morning the servants greet their master or mistress with the expression "*O-Hayo!*" ("It is honourably early"), in the afternoon with "*Konnichi-wa!*" ("To-day"), and in the evening with "*Komban-wa!*" ("This evening").

The meeting of two servants belonging to neighbours is to European eyes almost as formal a function as a presentation at Court. They will smile correctly at a correct distance from each other; on drawing nearer they smile again according to the etiquette prescribed; and then, after bows of the finest and most minute signifi-

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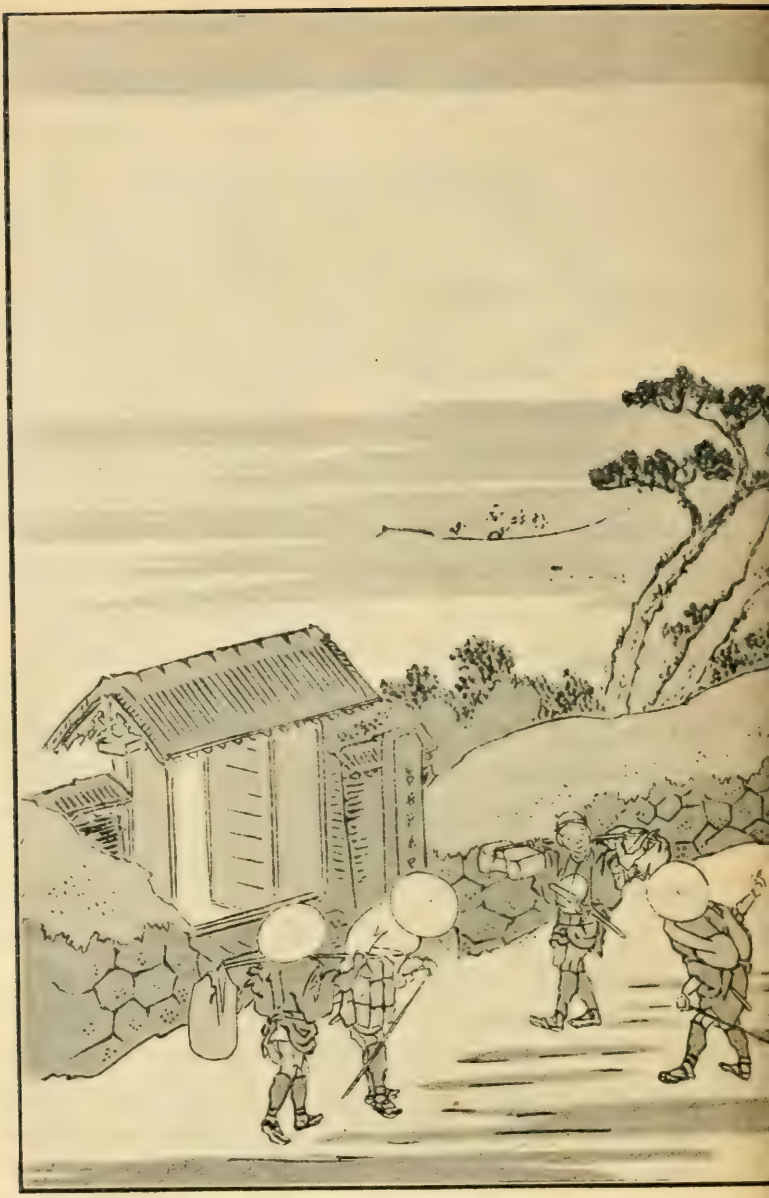

Ishi Gakuchi: The meeting of two servants.

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Ishi Gakuchi.

cance, the gardener of one house will address the *betto* (groom) of another with some such phrase as "It is long since I have hung upon your honourable eyelids!" And the other will answer, "Please excuse my rudeness at last time we met."

Europeans who reside in Japan usually pay their servants board-wages and allow them to feed themselves, but this is not the custom in a native house of a well-to-do class, where a house-steward is always kept to do the shopping, look after the servants, guard his mistress's interests and his own, and generally run the establishment. He is a person of great importance, and of course of a much higher class than the *kuramaya* or the *betto*, if one is kept; for these two, like their Western brothers of the stables, generally drink and gamble away the greater part of their wages, and are regarded as not servants at all, but mere tradesmen.

Personal cleanliness is a virtue which all Japanese servants possess. It is no unusual thing for a Japanese servant to apologise to a mistress for not having had time to bath more than three times that day.

No Japanese servant is so wanting in good breeding as to give direct notice to her mistress. Nothing is direct in Japan, for their language does not contain the word 'no.' Nor does a mistress who is hiring a new servant tell a rejected applicant

to her face that she will not suit her. A polite excuse has to be sent to her through a third party. When a servant wishes to leave, she asks to visit a sick relative. When the date for her returning arrives, a magnificently worded apology is sent saying that the relative is dead, and that she cannot be spared from her home, or something of the kind. When a servant is rebuked or scolded he must smile like a Chinese cat. This etiquette in smiles is very misleading at first. I often used to think that Také, my *riksha*-boy, meant to be impertinent when he insisted on smiling while I was angry with him; but when he told me of the death of his little child with a burst of laughter, I knew that this was only one of the titbits of etiquette in this topsy-turvy land.

Those who wish to go deeper into this fascinating subject should have recourse, as I do myself whenever I am in doubt, to the illuminating pages of Miss A. M. Bacon's *Japanese Interiors*, and *Japanese Girls and Women.*

CHAPTER VIII

DINNERS IN JAPAN

THE Japanese do not dine, but three times a day they eat sufficient rice and pickles, washed down with *saké* or tea, to fill the human vacuum and keep life and body together. In the ordinary Buddhist native households, where no meat is eaten, a woman's rice-box is her larder. It is only amongst the upper classes that the rice diet is varied with sauces, eggs, elaborate soups made of seaweeds and pounded beans and fungi.

In the country rice is considered a luxury, and is replaced by millet, beans, and a sort of macaroni. A good housewife boils sufficient rice for her daily manna every morning, and packs it away in a lacquer box until it is required. At each meal a portion of it is moistened with tea or washed down with *saké*, according to taste.

Even in well-off households, quiet dinners to which guests are asked seldom consist of more than two dishes, but they are served with so much

ceremony and etiquette that the eating of rice, be it red or white, and the seaweed soup, will take as much time as a six-course dinner at the Carlton Hotel. Of these two dishes a Japanese guest eats a good deal. He shovels relay after relay of rice down his throat by the aid of chopsticks and a small black bowl raised to his mouth, much in the same manner as a Neapolitan winds a plateful of macaroni round his fork and sucks it down his throat. When a guest has dined well he gratifies his host's ears (it is always a host, and not a hostess, in Japan) with prolonged belching, the art of which is quite a feature of after-dinner etiquette in Japan. A man who is fond of his cups drinks heavily before dinner, and not afterwards, as he does in England; and when he is invited to dine with his friend, he takes his private chopsticks with him. And that reminds me that the first time I dined with European residents in Japan, I was amazed at the number of men-servants in the room, all in different uniforms. I was informed that it is customary for a man, when he is asked out to dinner, to take his "boy" with him. The plan is a good one, I think, for your own servant must know your tastes better than the servants of your friend.

But to return to chopsticks. When you go to a native inn or tea-house and have not taken your ivory or silver chopsticks with you, be careful to notice that the ones laid in front of you are joined

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Kikushi—

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A riksha boys' teahouse.

together at one end, for if they are undivided they can never have been used or washed.

When a Japanese gentleman gives a dinner to his friends at his own home, the food is not of so much importance as the entertainment which goes with it. If he is wealthy he does not take a box at the theatre, but he hires *geisha* to come and dance before his guests and brighten up the conversation. A man who has the reputation of dining his friends well knows what *geisha* to secure to ensure the success of the party by their wit, grace, and æsthetic beauty of costume.

It is difficult for the Western mind to disassociate glass, flowers, silver and plates from dinner-parties. A Japanese banquet is the hardest possible thing to imagine if you have never been to one. To me banquet-going in Japan was very like theatre-going —an interesting experience that I did not care to repeat very often. During my banquet at the Maple Club, which is the resort of the rich æsthetic set in Tokyo, I felt like Alice in Wonderland at her famous dinner-party with the mad hatter, only it was the solemnest madness imaginable. I was afraid to move or breathe in case I committed some breach of etiquette, for even breathing has its significance in Japan, and what seems to be the most unstudied movement may be an elaborate production of etiquette.

But the whole thing, with its elaborate ceremony

and subtle æstheticism, was in a manner wasted upon me, for of course I failed to distinguish a hundredth part of the etiquette, and its real poetic meaning. We were introduced to the Club by a very important member, and therefore treated with special courtesy. As he failed to make one of our party, he sent, along with his elaborate apology, two beautiful presents of Japanese books. Japan is certainly the land of presents. We were ushered upstairs by bowing, smiling, scuffing, hurrying girl attendants, who, on pushing back the beautiful cardboard *shoji*, ushered us into a large room, carpeted with exquisitely fine straw mats. At the first glimpse of them I felt rewarded for having taken off my barbarous boots at the front door, and that is saying a good deal for a woman who is particular how her boots are laced. There was no approach to anything like furniture in the room except the large princess mats (*futon*), covered with grey silk, stamped with maple leaves in a darker shade, and numerous tobacco-boxes. My English friend, who had gone through the ceremony before, told us to kneel down on the cushions with our back to the parchment wall at one end of the room. After we had been kneeling a few moments, and had examined the beautiful woodwork of the *shoji*, and the clever introduction of maple leaves in ever so many details of a room which seemed perfectly empty, a bevy of bowing *moosmes* hurried in, one

at a time (there was one for each of us), carrying little red lacquer table-trays, which they placed on the floor before each guest, with respectful indrawn breaths and low-bent heads. On these trays there was a blue and white china *saké* bottle and tiny drinking-bowl, and two or three little black lacquer bowls full of what I suppose were our equivalent to *hors d'œuvres*, for I have a vivid recollection of trying to taste, just to please the anxious little face in front of me, such strange compounds as minced raw fish, boiled lotus roots, sea-slugs floating in vinegar, and pounded sesamum seeds. But each bite was worse than the last, and the lukewarm *saké* with which I tried to wash away the taste seemed to me the meanest sort of alcoholic drink any nation was ever blessed with. I tried to picture to myself a British Tommy satisfying his thirst after a big field-day by drinking from a tiny dish this tepid water diluted with beer. The man who can get blind drunk on *saké* must possess the soul of patience and the capacity of the German beer-king.

The table-tray and everything that was on it was of course decorated in some æsthetic way with maple leaves, and towards the end of the banquet the curious sweetmeats were made to represent the fringed foliage of maple-trees.

I am afraid our little kneeling attendants had a very disappointing time of it, for we all disliked everything there was to eat, and scarcely any of us

knew how to eat it. Yet the food was, of course, the very best procurable, from the native point of view. Everything was served in tiny lacquer bowls (even willow-pattern plates are never seen in Japan), and inverted bowls served as lids to keep the various sauces and soups warm. When the watchful attendants thought we had been long enough over a course, they one by one rose from their knees in front of us and carried away the little tray-tables, only to return in a moment or two with others of exactly the same size, again covered with black lacquer bowls, and of course a *saké* bottle and a cup. To my untutored eyes the food in the bowls appeared much the same as what had been taken away, but I believe this new course had seaweed soup instead of sea-slugs, and the honourable *daikon*, the coarse, evil-smelling radish, so dear to the palate of the Japanese, was represented in various forms. There was also a dangerous-looking black sauce, into which I was supposed to dip a portion of my live fish.

When we had feasted our eyes on this course for the prescribed length of time, the tables were again removed and others brought in. The next course also began with soup, which was really quite good, for it was made of fish and flavoured with mushrooms, and this time the solid fish was boiled, but, alas! flavoured to suit the Asiatic palate, and I was told that there were potatoes—but I failed to recog-

nise them! At the end of that course we were told that the famous *geisha* had arrived, and would it honourably please us to have them dance in our august presence. As I knew there were still four courses of seaweed and mixed pickles to be laid before us, I hailed the dancers with joy. The musicians entered first, two elderly, dull, plain little figures, who knelt facing us at the far end of the room. The *biwa* and *koto*, the two largest musical instruments of Japan, were laid before them on the floor, just as our food was placed in front of us. After much horrible twanging, the *shoji* were pushed wide open, and the strange stiff white figures of the dancers slid into the room, with a wriggling movement not wholly inelegant. I am sure I ought to have felt like Herod when Herodias's daughter danced before him, but I did not. In half-an-hour's time I felt as bored as Piggy Hoggenheimer in *The Girl from Kay's*. Half-hours and hours seemed to pass, and I was still kneeling, and the gentle, anxious *moosmes* were scuffing in and out of the room with small trays holding lacquer bowls and blue china *saké* cups. And in front of me, like a dream, were the stiff, sumptuously-brocaded, ostentatiously-trousered figures gliding about the room, or making dull thud-thuds with their white *tabi*'d feet on the precious matting. There was an interminable stately waving of arms, and shutting and unshutting of fans, and

the expressive gleaming of oblique eyes from long-nosed, white-washed faces. But at last the end did come, and with it the terrible etiquette of paying the bill. I felt that whatever way I selected to do it was sure to be wrong, so I begged my friend, who knew about these things, to perform the delicate office for me. He did it with as much tact as a London hostess displays in paying her lady or gentleman entertainer at an evening party. All the food we had left uneaten was packed away in flat white wooden boxes and presented to us as we left the club. This is quite the correct thing at a banquet in Japan. On our arrival home, our hotel bedroom boy regaled himself with the fine crumbs which had fallen from his master's table. How he must have chortled over the pearls that had been cast before foreign swine!

CHAPTER IX

CLOTHES IN JAPAN

In Japan nothing is as simple as it looks, for everything has a double meaning, too subtle for the ordinary tourist to discover.

Not knowing the language of clothes, they at first sight seemed to me delightfully simple, though from a feminine standpoint rather lacking in excitement. In a country where millinery is an unknown quantity, and the fashions and cut of your gowns never change, what can the ordinary woman have to think about? Imagine a land without fashion-papers, or advertisements of straight-fronted corsets.

A woman's wardrobe appears to consist of outer and inner *kimonos*, a gorgeous *obi* or sash, some exquisite hair-combs and a fan, and instead of a watch she carries a valuable tobacco-pouch and pipe-case.

There are, of course, a few more articles of seemingly less importance, such as the *tabi* or thick

white foot-gloves which serve for both stockings and slippers, and the high wooden clogs or *geta*, worn in place of boots, and always put on at the front door on going out, and knocked off there on entering the house; and last, but not least, the dress-improver, or *obi-age*, which supports the butterfly sash and gives it the correct hump.

But if women in Japan do not tight-lace their straight-fronted corsets, they make up for this Western idiosyncrasy in dress by binding up their loins so closely that they cannot walk, and are compelled to shuffle along with that peculiar rhythm of movement quite their own.

Although a Japanese woman seems to be much more simply dressed than her Western sister (and certainly she has reduced the number of her garments down to a very fine point), she is none the less a daughter of Eve in her love of personal adornment. For instance, every time her hair is taken down, two hours are spent in re-dressing it, and nothing would induce her to go a picnic or to the theatre without popping into the sleeve of her *kimono* her little dressing-case, made of scarlet brocade, which contains her steel mirror and diminutive boxes of lip-salve, face-powder, and eyebrow renovator, nor would she go to her temple to pray if her *obi* did not sit just as an *obi* ought to sit, and has sat ever since it was adopted by the contemporaries of the Sun-Goddess.

Undoubtedly, for a Japanese woman the richness of her hair ornaments and the splendour of her *obi* constitute the chief vanities and extravagances in dress; and it is, after all, only in her short years of *moosme*-hood that she has much opportunity for annoying other women or pleasing the opposite sex by the beauty and variety of these pomps of the flesh. The husband demands that the wearing of the young wife's fine trousseau shall be reserved for his own and his parents' eyes only.

As a child, a woman is as resplendent as a butterfly, but the older she grows the sadder and duller her clothes become, and the less ostentatious the fine chignon of glossy black hair which she piles on the top of her head to proclaim her wifehood in the eyes of the world; and if she is left a widow, her whole head of hair is shaved off to show her desolation.

In Japan it is not the wedding-ring which is the sign-manual of a married woman, but the dressing of her hair and the length of her *kimono* sleeves. A *moosme* must not have such long sleeves as a matron, and her hair is less elaborately dressed. The tying of an *obi* in front of the waist instead of behind is a sign that a woman belongs to the "oldest profession in the world," but such a sight is seldom seen outside the limits of the Yoshiwara, or on the stage, where the heroines of the popular drama, as I have already mentioned, are mostly

low women. Gay hairpins, of enormous length and variety, standing out from a woman's head like the pegs of a fiddle, are also the signs by which ye shall know the women who are compelled to live in the "city of no night." Women of the higher classes only adorn their heads with veritable works of art in dull-gold lacquer, carved tortoise-shell, and coral; they are careful never to wear the skewer-like ornaments, with which all the world is familiarised in the paintings on battledores and fans, of their less fortunate sisters.

The magnificence and richness of a girl's wedding trousseau does not so much denote the wealth of the parents as their devotion to her as a child, for her mother begins to save up and purchase bit by bit her daughter's wedding outfit from her very infancy, and her bridal dress, which is always white, does not signify her virginity, as it does with us, but her burial shroud (for white is the mourning colour in Japan, and therefore never worn by children). As I have said above, a bride goes to be married dressed like a corpse, to show that from henceforth she is dead to her own parents; and although her trousseau should be large enough to supply her with clothes for the rest of her life, she must pay her first visit to her own people after her marriage in a *kimono* bought by her husband, and stamped with his crest.

A Japanese woman flirts (as far as she knows the

meaning of the word) with her sleeves and fan, and not with her eyes and smiles. By the different movements of the ends of her *kimono* sleeves she manages to convey to her admirers all sorts of unspoken messages, and by the opening and shutting of her fan to the right or to the left she can reject or accept the most weighty offers. Her code-signalling with her sleeves and fan is quite an item of her social education. When she becomes engaged, her future husband presents her with a scrap of *obi* silk instead of a diamond ring. The Japanese woman has one weakness; she is developing a *penchant* for actors—an act of poetical justice for the devotion of the Japanese male to the *geisha*.

Between the sexes in Japan there is very little difference in the main features of dress, and little children are only beautiful little miniatures of their parents, more gaily and richly attired. A tiny girl may wear the richest embroideries and brocades of flaming scarlets and gold, made in exactly the same way as the soft grey or brown *kimono* of her mother. In tiny children the distinction of sex is shown by the colour of the clothes, not the style in which they are made. Boys wear yellow, girls red.

Under his *kimono* a man of the upper class wears a sort of kilted divided skirt, something approaching the nature of trousers. This is called

the *hakama*, and is always made of stiff silk. A woman wears instead an under-*kimono*. Both sexes wear two little aprons round the loins, called *koshi-maki*, and a sort of shirt, called the *suso-yoke*. Neither a man's *obi* nor his hair are, of course, his glory and pride, as they are with a woman. The male sash is not an item of great importance, for although it is always made of rich silk, it is worn not so much for show as for use, to keep his *kimono* in place, and to serve as a waist-belt, through which he can draw the rich chain and *netsuke* (button) of his tobacco and pipe case, and if he is a merchant, his long-handled ink-pot and penholder.

In the severe weather both the sexes wear padded *kimonos*, and the men have a short *haori* or over-jacket, which only reaches to about their knees. A woman's complete outfit costs much more than a man's, although the actual number of the garments she wears at one time are fewer. Professor Chamberlain, in his *Things Japanese*, says:—"A Japanese lady's dress will often represent a value of two hundred dollars, without counting the ornaments for her hair. A woman of the smaller shopkeeping class may have on her, when she goes out holiday-making, some forty or fifty dollars' worth. A gentleman will rarely spend on his clothes as much as he lets his wife spend on hers. Perhaps he may not have on more than

sixty dollars' worth. Thence, through a gradual decline in price, we come to the coolie's poor trappings, which may represent as little as five dollars, or even two dollars, as he stands."

The coolie class in Japan are mostly distinguished by their want of clothes, or by the enormous crest of their employers, which is stamped on the back of their butcher-blue cotton coat (*shirushi-banten*). Under this coat they wear a pair of short white drawers, as close-fitting almost as tights. *Jinriksha* men do not wear the crested coat; and indeed it is only by the strict eye of the progressive police laws that he can be induced to wear any clothes at all. In the old days his muslin loin-cloth was all-sufficient. Well do I remember how, on approaching a country police sentry-box or a village, the shafts of the hand-carriage very suddenly dropped, and the steaming steed would politely request me to rise from my seat and let him take from his trunk below the cushion his running-drawers. When the village was left behind, and the eye of the keeper of public decency nowhere in sight, the drawers were hurriedly pulled off, and once more returned to their place in the box-seat.

Simple as it looks, with its straight lines and few seams, a Japanese woman finds it necessary to pick her *kimono* to pieces every time it is washed; but I have no space here to elaborate on the subject of household washing in Japan, for I wish to quote

from Miss Bacon's admirable *Japanese Women and Girls* her description of one of the most charming sights in all Japan, a sight I never fully understood until I read her book, though nothing remains more vividly in my memory than the sight of hundreds of gaily-dressed babies, as we should call them, being brought to the temples by their proud parents. "The day set for these ceremonies is the fifteenth of November, and there is no prettier sight in all Japan than a popular temple on that day. All the streets that converge on the shrine are crowded with gaily-dressed children hurrying along to make their offerings, accompanied by parents brimming with pride and pleasure.

> "Small feet are pattering, wooden shoes clattering,
> Little hands clapping, and little tongues chattering;

three-year-old tots of both sexes trudging sturdily along on their clogs; square little red-cheeked boys, their black eyes shining with pride in their rustling new silk *hakama*, feeling that they are big boys, and no longer to be confused with the babies that they were yesterday; here, too, are the graceful seven-year-old maidens, their many-coloured garments and their gorgeous new *obi* setting off to advantage their shining black hair and sparkling eyes. The children are so many, so happy, and so impressed with the fun that it is to be older than they were, that the grown folks who accompany them seem like shadows; the only real thing is the children."

These little maidens being presented to the temples in all their feminine splendour suggest very forcibly the pictures by the great Venetian masters, Titian and Tintoretto, of the Child Mary being presented to the high-priest.

Of one of the children's ceremonies which relates in a curious and typically Japanese manner to clothes Miss Bacon says, "Twice . . . . does our little maid repair to the temple to seek the blessing of her patron god upon a step forward in her short life:—once, when at the age of three the hair on her small head, which until then has been shaved in fancy patterns, is allowed to begin its growth towards the coiffure of womanhood: and once, when she has attained her seventh year, and exchanges the soft narrow sash of infancy for the stiff wide *obi* which is the pride of every well-dressed Japanese woman. Her little brother, too, though now no longer destined to wear the hammer-shaped queue of the old-time Japanese warrior, and whose fuzzy black head is now usually left unshaven in his babyhood, still goes to the temple at the age of three to give thanks; and when he comes to be five years old, again goes up to the temple, this time wearing for the first time the manly *hakama*, or kilt-pleated trousers, and makes offerings to the god who has protected him thus far."

CHAPTER X

SHOPPING IN JAPAN

If Eve had only had some shopping to do in the garden of Eden, would the fruit of the Tree of Knowledge ever have been eaten? *Quien sabe?* But she had nothing to do but to talk to Adam, whom I have always imagined a very silent and morose person, so Satan quickly found some mischief for her idle mind to do.

To the women of all lands, shopping is the feminine equivalent of gambling and horse-racing, for it is the only legitimate form of excitement in the life of the middle-class woman. The little women of Dai Nippon (Great Japan) are every iota as feminine in their love of shopping as their big sisters in Great Britain, although etiquette, which is a fetish in Japan, forbids them uttering any expression of pleasure or excitement. To the Asiatic, to understand a man is to know that he is a fool, too weak to have learnt self-control; but after you have lived in the land of Great Peace,

where smiles express anything rather than pleasure, and where laughter is reserved for rare occasions, you will come to know that shopping is one of the few real pleasures a Japanese woman is permitted to enjoy.

Though fashion in dress never changes in Japan, and a woman's needs are very few, there are always *obis* (sashes) to tempt the weak, and coral and lacquer hair-combs and ornaments in her neighbour's hair to rival.

You can count all the articles of a woman's apparel on the fingers of one hand. First comes the little loin apron, next to that the shirt, and over that the inner and outer *kimono*, and last of all the *obi*, which is both her glory and her shame, for the law of the land demands that a Japanese woman who loses her virtue must tie her *obi* in front, to distinguish her from respectable sisters.

If you follow a party of women along some good shopping street in Japan, their wooden clogs clattering louder than their gentle tongues, the soft greys and browns of their *kimonos* swaying with that rhythmic movement peculiar to Japan, you will presently see them stop in front of a low shop, its open front screened from the street by a blue cotton curtain hung from a bamboo pole. The curtain is lifted, and in another moment the symphony of greys and browns has disappeared.

On the other side of the blue curtain the high

wooden clogs are kicked off, and with graceful bows and many rubbings of the knees the little women return the respectful greetings of the flock of boys who spring to their feet and rush to the front of the shop to welcome their customers.

On the floor of the shop—nothing more or less than a raised platform, with a canopy over it—there are numerous flat cushions for the customers to kneel on. The master of the shop invites the ladies to smoke, by pushing towards them a *hibachi* of hot charcoal. He then despatches clerk after clerk to fetch armfuls of tempting crêpes and *obi*-silks from the iron safe at the back of the platform. When the clerk comes hurrying back—it is etiquette for an inferior to hurry towards his master or patron—he deposits the precious bundles on the floor in front of the kneeling women. Tea in diminutive cups on a diminutive table-tray has been daintily served in the interval.

The buying of a new *obi* or a crêpe *kimono*—which will last not only the purchaser's lifetime but her daughter's as well—is an affair of much moment. The shopkeeper does not expect his visitor to spend in a few moments the money that has probably taken years to save, nor does he expect her to know in the space of two hours the design of an *obi* which will satisfy her æsthetic sense for the next decade at least. Hurry and impatience are unknown quantities in Japan.

A woman is wanting in one of her souls who is wanting in patience, and the woman who hurries is wanting in self-control; so the contented little party will spend their whole day kneeling on their knees before a mass of silks and crêpes, choosing and bargaining, and exchanging polite compliments with each other. Fresh relays of tea are brought in, and plenty of local goings-on and news are exchanged between the customers and the shopkeeper.

You may see just such another group of women accompanied by some pretty, less sombrely-clad *moosme*. Perhaps she is a bride-elect, going to choose some article of her trousseau. This time they are on their way to the vendor of lacquer or coral hair-combs and hair ornaments. The *moosme's* hair is elegantly, and to our minds elaborately, dressed, but it has no valuable combs or pins in it. But wait till you see her as a young wife! Her hair will then take two hours to dress, and in it she will wear one of the lovely combs she is now on her way to purchase. Hair-combs and hair ornaments generally are a Japanese woman's equivalents to jewellery; and so beautiful are the designs and so exquisite the lacquer that they often cost fabulous prices. The best artists are engaged to execute the designs, and the most skilled workmen carry them out, so that they are really works of art. Hair ornaments, pocket

dressing-cases, tobacco-cases, and fans are the objects of feminine vanity which a Japanese lover or husband may bestow upon the woman he adores.

Dancing-girls and *yoro*-women often ruin their lovers by their lavish expenditure on these costly but exquisite ornaments. These little combs, which are nearly all back, the teeth being very tiny, are sometimes made of scarlet lacquer, but they are oftenest of dark brown, with the exquisite little landscape or conventional design of flowers or birds raised in heavy gold on them. They are incomparably lovely, and prizes of all Japanese art-collectors.

These are the principal articles of a woman's personal shopping, but of course there are the *tabi* or foot-gloves, and the *geta* or high clogs (a clog-shop is one of the most typical sights in Japan), and an occasional paper umbrella to purchase, and in the very cold weather she will require a padded *kimono*-jacket; but as one will last her her lifetime, the purchasing of them is as seldom seen as a dead donkey.

But there is another class of shopping which she has to do besides her frugal housekeeping—which principally consists of rice and tea and pickles—and that is the present-buying. Japan is a land of present-giving. The money spent by a housekeeper in Japan on presents must be as much as the money spent on food. At the boys' festival, or the Feast

of Flags, as it is called, the women flock in hundreds to the temple fairs to buy flags for the decoration of their houses, and toys of every description suitable for boys. Every boy in every household is the recipient of at least half-a-dozen presents from his friends and relatives on that day. Even the poorest can afford to buy flags and toys for their boys, for in Japan the tenth part of a halfpenny will purchase some ingenious paper toy.

At the feast of the girls there are presents of dolls to be bought for every little girl. The *O-Hina Matsuri*, or Feast of Dolls, as it is called, is one of the prettiest sights in Japan. In the temple grounds where the fair takes place there are hundreds of stalls decked out with every sort and condition of Japanese doll, and there are thousands of little human dolls, decked in the gayest of brocades and the most elaborate *obis*, toddling about with their gentle grey-clad doll-mammas, whose sleeves are heavy with the parcels of dolls that are stowed away in them. The *O-Hina Matsuri* is a world of dolls—smiling, bowing, black-eyed dolls, who are never too grave and never too gay.

A woman's shopping in Japan knows no such fierce excitements as after-season sales.

CHAPTER XI

THE JAPANESE LABOURING CLASSES

In Japan, *riksha*-men are as plentiful as pigeons in St Mark's Piazza at Venice, and they remind you very much of those ever-eager pigeons in the way they flutter in clouds towards a stranger, dragging their *rikshas* like fantails behind them, the moment he sets foot on their land. Japan would not be half as much fun without its smiling *riksha*-men; Japan would not be quite Japan without the *riksha*; yet *rikshas* are by no means indigenous to the country. They were imported from Ceylon not more than a generation ago. In the city of Tokyo alone, when I lived there, there were thirty-seven thousand *riksha*-men—not a bad contribution of army reserves for a nation to fall back upon in time of need. One wonders how many of the foot-cavalry who have paralysed the Cossacks in Manchuria got their stamina while they were dragging *rikshas* after them.

Riksha-men are drawn from the coolie class,

which is the labouring class in Japan. The ordinary coolie is distinguished in the streets by his short Cambridge-blue cotton coat, of a typical pattern, stamped with a huge white crest on the back, and a bright blue cotton handkerchief tied round his head and knotted in front. It is the coolies who are one's daily and hourly companions in Japan, for they are really the only class, except the small curio dealers, with whom one comes very much in contact, and they are delightful people, so hard-working, so patient, so unfailingly polite, and so smiling, that one forgives them their little backslidings in points of honour. Like the poor Italian, the poor Japanese will always be found working where there is any work to be done, and for a pitifully small wage. He works early and late, ungrudgingly and intelligently.

A coolie does both a horse's and a man's work in Japan, and if he is a gardener he is his own wheelbarrow also. He seems to unite the strength of an animal with the intelligence of a human being, and, unlike a horse, he is never sick or lame. I only once had a *riksha*-man who was ill for two days and not fit for work. At the end of the second day he came rushing into my presence—it is etiquette for a servant always to hurry in Japan; they remind you of the District Messenger boys in London (the kind you see on the hoardings)—and falling in front of me on his knees he said

breathlessly: "Gracious lady, please to forgive; I am unwholesome!" I did forgive him; and he rose, not a knight, but smiling.

A *riksha*-man will smile to you, and interpret for you, and bargain for you, and run in his shafts for twenty miles a day, with nothing stronger to sustain him than tea and cold rice, with a dash of pickled radishes.

The food of the labouring classes in Japan principally consists of rice, when they can get it, and millet, and all sorts of pickled radishes and vegetables, from land and sea. Seaweeds are quite as much an item of food to the Japanese as fish; there are coolies so poor that they cannot afford fish, unless they are fishermen by profession.

Except the pulling of tram-cars and the driving of the fine carriages of the most progressive of the aristocracy and European residents, almost all the labour we do by horse and steam was done by coolies when I was in Japan. They use what are called push-carts, something like a lorry, to carry their heaviest burdens; two men pull in front and two push behind, with their heads bent low, and the enormous white crests, which cover almost the whole of their bent and sinuous backs, showing up with marked effect. They sing a curious chanty as they transport a cartload of enormous *saké* barrels, sewn up in straw matting, from a *saké*-distilling house to a native inn. On their way

perhaps they will pass some fellow-coolies dragging a similar load of cut bamboos, also chanting the same tune.

The coolie is such an intelligent fellow that he is also a skilled artisan, and any day you can see him doing fine carpentry work with his feet and hands (a Jap has not ten fingers but twenty; his foot fingers are almost as useful and highly trained as his hand fingers). Their stockings point out this fact, for they are foot-gloves, with different compartments for the big foot-fingers and the others. From his earliest infancy a Japanese is taught to use his toes as fingers and his legs as arms. A little baby is tied not too securely on his little sister's back, and allowed to take his chance. The little girl plays at bouncing balls, or battledore and shuttlecock, but she is never warned to hold on the tiny scrap of humanity on her back—that would be to kill its powers of self-preservation. The result is that, like a monkey, it learns to cling on with toes and legs and arms and fingers in the most astonishing way. Coolies realise that life under any circumstances is a hard fight for existence; indeed, so hard is their lot that there is a Japanese proverb, "If you hate a man, let him live"; and therefore, if you do not teach your child to use its feet as well as its hands, he will be but half a man in the battle of life. It is no wonder that, with their wonderful powers of endurance and

their magnificent strength, sustained on almost nothing, this enormous coolie class of Japan has made such a splendid transport service for the army.

In England we hear so much of the *geisha* and of the tea-houses in Japan, that the average person thinks of Japan as a land of pleasure, and of toy-women and pigmy men. But if I shut my eyes and let my thoughts go back to my life in Japan, what I see is not a land of tea-houses and gaily-dressed *geisha* girls, but a quiet, gentle land, with grave hard-working people, a land where very little laughter is heard, but where there is always a smile from a servant for his master. I can see a green, watery land, dotted here and there with the bowed backs of women and men standing up to their knees in the mud of the paddy fields, separating the rice; they have been working since sunrise, and they will work till sundown, for a string of copper cash; and they will go home to their queer little homes, half hidden under steep roofs of thatch, and eat their frugal fare. In their poor little home there will perhaps be a flat blue dish with some odd-shaped pieces of stone and rock to support lily bulbs, which are putting up eagerly-looked-for green shafts to delight the tired coolie's eyes. Or perhaps they have expended their savings on a tiny plum-tree in a tiny blue-and-white pot—a delicacy whose

points of crossed rearing are as carefully noted by the coolie as the points in a prize terrier by a dog-breeder. When I shut my eyes again, I can see the coolie carpenter clinging on to a big *saké* barrel like a monkey, while he hammers into shape a wide copper hoop with the strength of a giant. The work is so arduous that even his short cotton coat is discarded, and he has nothing on between the wind and nature but a loin cloth. And again, I can see a flat boat being rowed across some river, whose banks are fired with flaming azaleas and camellias, as gay in colour as the blood-rayed Warflag of the Rising Sun. The coolie is moving the flat-bottomed boat, which is full of men and women and *rikshas*, with one dexterous movement of a bamboo pole. And again, I can see the storm which overtook us on our way to the Temple of the Moon, which is built at the top of a great flight of rock steps at the top of a fine mountain, near one of the most interesting towns in Japan—Kobe. In that storm I can see the coolies moving down the narrow foot-paths like small haycocks suddenly come to life. They have on their rain-cloaks, made of straw thatch, and queer wide mushroom-shaped hats, as large as umbrellas. Coolies occasionally wear these large hats as a protection from fierce sun as well as rain. These strange haycocks moving down the mountain-side remind one of an impromptu sketch of Hokusai. The women, poor little

souls, have no such protection, but to save their hair from getting wet they put up their big umbrellas, made of greased paper, and tuck up their cotton *kimonos* through their *obi*. For the cold and rain the coolies have adopted the red blanket which is so popular with the American Indian. In the winter-time they sit wrapped up in these red rugs on the shafts of their carriages, chattering away like angry magpies. If a foreigner comes within a hundred yards, every man is up on his legs, his rug dropped on the seat, and there is a whirl of wheels and a scurrying of feet. When they reach the foreigner all the shafts are dropped and each human horse offers himself for hire. Of course, the one who speaks a little English has the best chance. When you jump into the *riksha*, the red rug which has been wrapped round the *kuruma-ya's* shivering limbs a moment before he tucks round your feet, and glad you are of it to protect you from the wind if you are going to drive across the common of Tokyo, where there are always soldiers drilling in a biting north wind in winter.

The Japanese coolie is everywhere. He is in your bedroom as a chambermaid, in the parlour as housemaid, and at your window imploring you to buy lovely flowering plants which he has been hawking about the streets when he spied you in your *riksha*. He has followed you home and set down his two bamboo whatnots, which he

To back on p. 86.

Oiso.

To back on p. 87.

Hiratsuka.

carried laden with exquisite flowers slung on a bamboo pole across his shoulders; at the four corners of each there is fastened a cut bamboo pole, with holes in it for holding the cut flowers in water. You ask how much the whole thing costs —flowers, whatnots, and all. He looks at the arrangement; it is his whole stock-in-trade, but he is willing to sell. When the transaction is finished he goes off smiling with about two dollars in his pocket, and you are the richer by the proud possession of two bamboo tables with three shelves each, packed with flower vases, and blue pots of the strangest shapes, containing plants like strange insects. Although the Japanese coolie is the common beast of burden, it is as a bedroom boy, or a *kurumaya*, that the foreigner knows him best. It is, of course, the desire and ambition of every better-class coolie to become a waiter or servant in a European hotel, for there he gets the lordly tip of the globe-trotter and learns to speak English. Your bedroom boy in Japan is a most valuable and amusing person; he is so anxious to learn English that if he can read and write he will stop to put down the words he has just learnt from you before he carries out your order, but he will mind you and tidy you up, and brush you down like a valet or maid, and will accept with many smiles any sort of cast-off you like to bestow upon him, from a billycock hat, with the crown smashed in, to an

empty beer-bottle. The former he will ingeniously block back into shape and wear over his ears with his Sunday-best *kimono*, the latter he will sell to some simple curio-hawker, who will exhibit it on his stall of rubbish at the next fair. A Japanese coolie is like a Sicilian goat—it is all grist that comes to his mill. In many respects the Japanese house-servant is very like the Italian. He serves his master in the same cheerful, respectful, and at the same time intimate manner, and, like the Italian servant, he in time gets, or conspires to get, the greater portion of his family and a number of his relatives into his master's employ. Like the Italian, when he recommends a new groom (*betto*) or housemaid to his master, he speaks of the applicant for the vacant post as a perfect stranger from a distant part, who bears a good character, but in time it always leaks out that the new member of the household is one of his family.

CHAPTER XII

LIE-EUROPEANS. WHAT THE JAPANESE MEAN BY HONOUR.

I THINK it was a Frenchman who first made the remark that to understand a nation you must understand its humour. If the observation had been made by an Englishman, he would more likely have said that to understand a nation you must understand its honour. This being the case, one is compelled to admit that England does not understand her brave ally in the East. Japanese honour is a thing which no Englishman has ever yet fully understood. It is, if anything, more incomprehensible than their humour, which seems in their drama to be a mere play on words, as it so often is in Italy. Japan is a grave country; the Japanese are a grave people. The Chinaman, whose sense of honour, curiously enough, is much more like our own, calls the Japanese "Lie-Europeans," a term which only mildly expresses his contempt for his neighbours, who

love to imitate the Western mode of civilisation. He despises them for their total want of honour in trade, a fact which cannot be overlooked in the East, where a Chinaman has always to act as a middleman between a Japanese merchant and a European, to see that the Japanese keeps to his bargain. He despises the Japanese dude for adopting cheap English clothes made in Germany, in place of his own graceful *kimono*. He despises the Japanese merchant for never keeping his word, unless it is to benefit himself. Truth, for truth's sake, is unknown in Japanese commerce. If you transact business with a Japanese and trust implicitly to his honour, he will think you such a fool that you deserve to be robbed, and rob you he will. If you pay him a bill he will receipt it with a false seal, which he will carry in a seal-case of such exquisite workmanship and perfect design as to be an envy to the collector. If you by any chance detect the fraud, he will return the next day with at least half-a-dozen more false seals wherewith to bamboozle and confound his customer. In the end, you will have to set a thief to catch a thief, and call in another Japanese to your rescue.

In horse-racing it is just the same thing. The Japanese jockey who rides the China ponies in the Yokohama races is a byword for cheating and "jockeying." No Englishman has a chance of keeping him straight.

If you order a silk dress from a Chinese dressmaker and he fixes his price, you are perfectly certain of his keeping his word, and that the silk will be exactly what you choose, or one which weighs even more, for silk is bought by the weight in native shops, both in China and Japan. But if you give the same order to a Japanese, he will exceed his price by as many dollars as he dares, the excuse being that he has provided you with better silk than you chose, whereas in reality it is much inferior in quality.

There is, however, one very great excuse to be offered for the want of moral character in a Japanese merchant—that, like the ancient Greeks and Romans, who left trade to slaves, the Japanese have always considered that it is a thing with which no honourable man should soil his hands. Shopkeepers, up to a very few years ago, were drawn from the lowest class. By this it must not be imagined that the exquisite lacquers and paintings and objects of art of old Japan were made and sold by rogues and thieves. Far from it. In the days when the best work was done in Japan in every branch of art the objects were executed by artists who were the protégés of *daimios*, and who lived in the *daimios*' castles, and worked exclusively for their patrons. It was no uncommon thing for some particularly valuable object of art to have taken three generations to accomplish. The grandfather

commenced it, the son carried it on, and the grandson finished it. Tradesmen did not sell these rare and wonderful pieces of handicraft. It was only after the downfall of the great and small *daimios'* castles that they came into the open market. In the old days it was considered better to beg your bread than to work for money, or make anything for the sake of money alone. In China, where there is no hereditary aristocracy, an honourable merchant has always been a respected member of the community. Trade in China has never been despised. Therefore a Chinaman is proud of his honour in business, and proud of an Englishman's perfect trust in his word, for it is a well-known saying in the East that a Chinaman's word is as good as his bond. I knew very intimately the head of a large tea firm in Canton, who told me that he only saw the samples of tea which were brought down to him from the interior to taste and select for exportation. He gave his enormous orders to a Chinaman who shipped the tea straight from the North; and yet not once, in all the years he was in business, had he found the tea exported unequal to the sample.

To give the same order to a Japanese would be madness, for his sense of honour is morally deficient about that sort of thing. It is the same with the large banks in the East. The manager of the Hong-Kong and Shang-Hai Banking Company

told me that he wished he could trust all Englishmen with whom he had to do business as he could trust the Chinese.

But it would be unjust if I were to infer that the Japanese have no sense of honour. I merely wish to point out that it is not the sort of honour an Englishman understands. The Japanese does not keep his word in business. Like the American horsedealer, his motto is, "Do unto others as they would like to do unto you, but be sure to do it fust." Besides, a polite lie is always easier to tell than an unpleasant truth, and he looks upon cheating in trade as nothing more than diamond cutting diamond.

But it is only in commerce that the term Lie-European can be applied to the Japanese. In their public life there is but one respect in which they could be called Lie-Europeans, and that is in their Asiatic contempt for death.

When the Japanese made up their minds to be a first-class Power, they not only hired the best naval and military instructors, and supplied themselves with the best material of war; they not only established a Government and a Judicature of the European pattern, and Universities for the dissemination of Western knowledge; they studied international law, international morality and international honour; and they made up their minds that in their treatment of their neighbours and their

enemies they would be magnanimous to the verge of quixotism, to show that Asiatics could be as civilised as the best of Europeans. In their own war with China, in their operations with the other allies in China, and in the present struggle with Russia, they have played the game in the finest possible way; as *preux chevaliers*, they have rivalled King Arthur and his knights.

There is also another way in which they have falsified the taunt of the Chinaman—Lie-Europeans. The jealous Chinaman no doubt wished to imply that their imitation of things European was feeble and spurious. The Japanese army has given the absolute lie to this. It is beyond doubt the most perfectly trained and equipped army which has ever taken the field; the vaunted German army is nothing beside it. Nor are they Lie-Europeans in engineering and science. We have known for a long time that they could build superb roads, carried on viaducts and tunnelled through hills like railroads; that electric trams and lighting and telephones presented no difficulty to them. But in the present war they have shown the highest scientific and engineering ability. They have carried wireless telegraphy in the sending and tapping of messages beyond anything we have achieved in Europe, and invented an explosive unequalled in destructiveness. Their artillery is the envy of the nations.

But they *are* Lie-Europeans in the matter of courage. For the first time in history, a civilised army has shown the dervishes' fanatical contempt for death. For disciplined courage the conduct of the Japanese through the present war has never been paralleled. In this or the other battle we have happily many instances of unsurpassable courage to quote from our own military history, and our privates might be capable of going to their death with the *sang froid* of the Japanese Tommy, though life is so much more precious to them. But no British commanding officer could dare to take upon himself the responsibility of ordering such terrible sacrifices of his troops' lives in battle after battle; and it must be remembered that if a Japanese does not value life like a European, neither is he bribed with promises of paradise like the Mahommedan who is fighting against infidels. Nor would he, if he did value life, be any slower to yield it for his country, since to die for his country is to him like a martyr's death for his faith—a crown of life.

As Mr Diosy said, his country is the religion of a Japanese. His honour is the old national honour of the *samurai*, the spirit of knight-errantry which has never died out. The Japanese will die for his country by battle, or murder, or sudden death, by plague, pestilence and famine; he is willing to slave for her honour individually or nationally; and his

country is his mistress as well as his god. In fiction he does not care to read a romantic love-story; he prefers to have his blood fired with stirring deeds of old-time patriots. The keynote of the Japanese drama is self-sacrifice.

CHAPTER XIII

THEATRE-GOING IN JAPAN

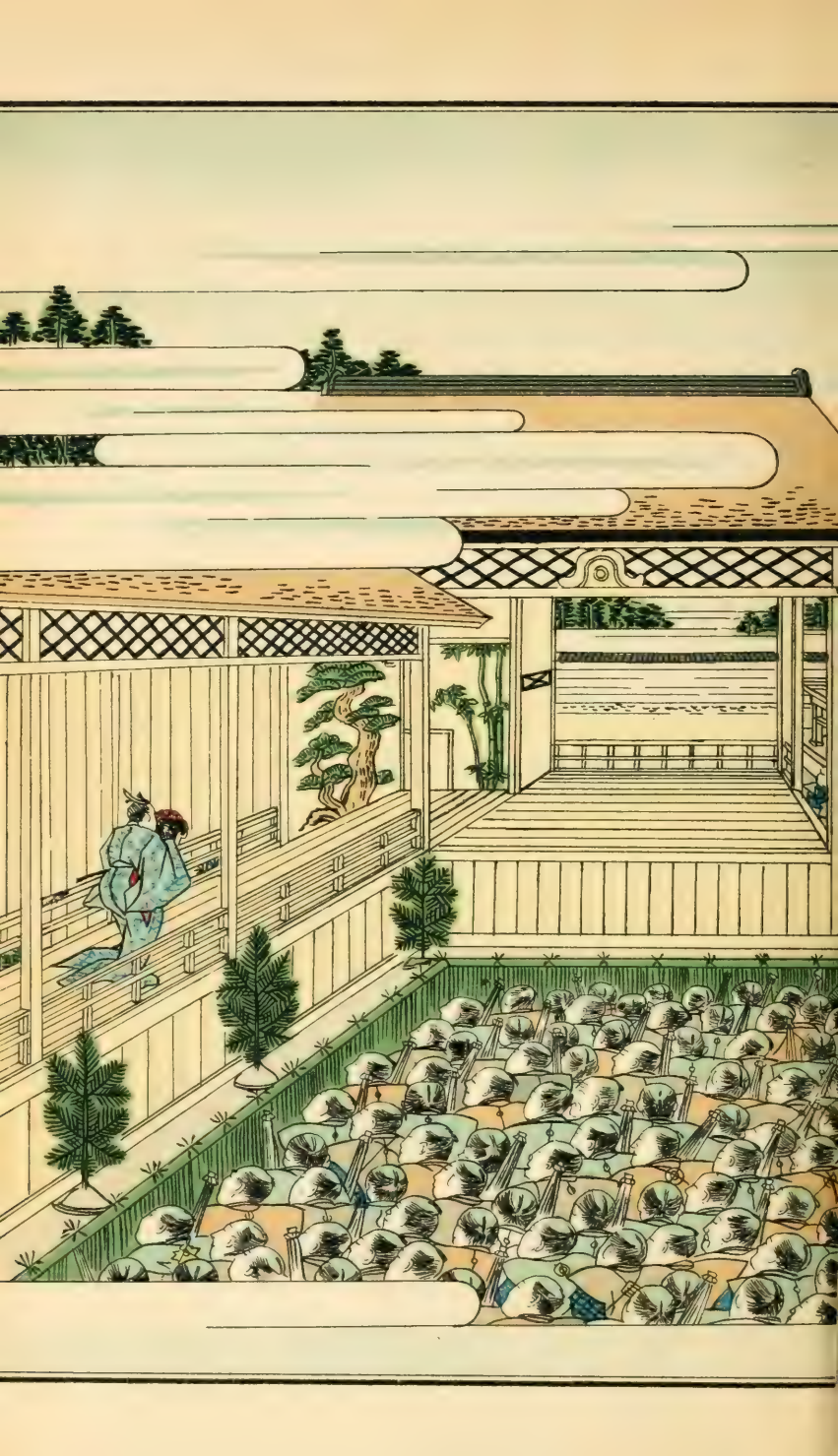
To the uninitiated traveller, theatre-going in Japan is the dullest thing in the world. But I was a good sight-seer, and did my duty by taking an eight-shilling box to see the famous Danjuro, whose real name was Mr Horikoshi Shu, in one of his most characteristic dramas; and by paying very heavily to witness the sacred "*No*" dance at the Maple Club in Tokyo. This dance, which, as the American said, is in the visitors' eyes no dance at all, is the most ancient and classical of all Japanese plays, and until lately the only theatrical performance ever acted at the Emperor's court, or performed in the palaces of the nobility and great houses. I also enjoyed many of the most popular flower ballets, such as the Miyako-Odori (the famous cherry-feast at Tokyo), and other *geisha* dances, which, however, belong to quite another story, and must not be confounded with the serious national drama. If I had had the good fortune to

have read Mr Osman Edwards's marvellously lucid and interesting account of the Japanese drama in his book called *Japanese Plays and Playfellows* before I visited the theatre, I might probably have found the acting of the world-famous Danjuro most entertaining; but as I knew nothing at all about the subject, the Henry Irving of Japan was to me distinctly heavy.

The theatre in Japan is like a serial by Mr Henry James, or as Sundays were in Scotland in the days of my youth, when we took our lunch with us to church and ate it in the kirkyard, so as to be ready for the service in the afternoon.

In present-day Japan the law forbids theatrical performances to begin before 10 a.m. People used to be in their seats by dawn, although the first chapter of the serial never finished until 10 or 11 at night.

I went to see Danjuro at about 8.30, and imagined that the performance had just commenced. At the door I was permitted to pass into my box without taking off my boots. The eager natives were excitedly kicking off their high clogs, for which they received a little wooden ticket. A smiling attendant scuttled on in front of my party and bowed us into our impromptu-looking box, where four chairs had been arranged for the august strangers, instead of the customary flat cushions on the floor. But the tobacco-box and



the cups of *O-cha* (honourable tea) were not wanting, and the programme which we could not read was as charming as a hundredth-night souvenir at His Majesty's Theatre.

Our unsubstantial little box was raised up on bamboo supports, which made a sort of gallery, divided into boxes by matting, all round the auditorium. I must confess that watching the funny little families down below, who had mostly either brought their day's provisions, along with their house-servants and babies, or were being served to tea and *saké* and strange-looking foods by waiters from the tea-houses near the theatre (a Japanese theatre, like a temple, is always surrounded by tea-houses and fairs), gave me more pleasure than following the acting and marvellous facial expressions of the greatest of Japanese tragedians.

The house was full of gaily-dressed *moosmes* and scarlet-*obi'd* babies, for the play was one of the historical dramas from which youthful Japan imbibes the ancient heroic spirit of the *samurai* age. But although there was plenty of bloodshed and realistic horrors in the piece, I did not notice many of the *moosmes* retiring to the "tear-room" which is provided for the use of emotional ladies. It was, of course, a typical middle-class audience, for theatre-going in Japan has always been the favourite amusement of the people: the great nobles and

families of the upper classes had classical dramas performed in their own palaces or houses. Indeed, until lately actors were looked upon as social outcasts, and were compelled to wear a distinctive costume in public places. It is entirely owing to the present Emperor, who has done so much to raise their position, that to-day the best actors are invited to the houses of the broader-minded people.

Why the drama in Japan ever became so popular with the people it is not difficult to understand, for duty and passionate loyalty are the keynotes of the Japanese plays in Japan. Their popularity cannot be denied, for Mr Osman Edwards says that an actor like Danjuro can earn an income of £5000 a year. There are two sorts of dramas—the historical play, *jidai-mono,* and the comedy of manners, *sewa-mono.*

In the "gods" or "driven-in-places," as the gallery is called, the poor people who cannot afford to pay for the whole performance are allowed to see one act for one penny; a very good plan, I think, in a country where most of the plays are known so well that often a critical playgoer is only anxious to see how a new actor will interpret some special part of the play.

But the thing which amused me most was the way that the stage upon which one set of actors were standing, at the end of some scene

suddenly revolved and a new set of actors came before the audience, with a fresh background of scenery, which looked as if it had been cut out of cardboard with scissors.

Another amusing thing was the prompter, whom etiquette demands that you should not notice, in Japan. He followed the chief actor about, enveloped in black like a photographer when he puts his head under the black cloth of his camera. The falsetto voice of the actor, which also belongs to the prescribed etiquette of the drama when he has any large part to recite, is always accompanied by the hideous twanging of the *samisen*, and, as was customary with the ancient Greeks, a chorus is chanted in monotone, to interpret to the audience the portions of the plot omitted from the play, or merely suggested by the actors.

All this was terribly confusing to a mere outsider, so I was delighted when the monotony of the proceedings was broken by Danjuro suddenly walking off the stage and crossing the body of the theatre on two planks raised over the heads of the squatting audience. I had no idea that at this point an act was finished, or that the "flower-walk," as it is called, was the actor's only means of exit. I imagined it was an idea of his own to allow the people to see him more closely, and to give them a better chance of pelting him with their offerings of tobacco-pouches, pipes, poems, and even

flowers and hairpins from the dainty heads of enraptured *moosmes*.

During the short interval between the acts, the little children in the audience got up on the "flower-walk" and toddled on to the stage, where they were greeted with welcome by any of the actors who were hanging about.

As most people know, Madame Sada Yacco was the first woman actress who ever acted with men in Japan. In taking this brave step she had to face the scorn and disapproval of the women of her own country, who had been taught to look upon acting as a profession for men only, religious dances and flower-ballets being reserved for women. Yet, strangely enough, two women were the founders of the new Japanese drama—comparatively new, that is to say; for the ancient drama was entirely devoted to mythological and religious plays, which must, with their masked actors, and choruses, and falsetto voices, have borne a marked resemblance to the plays of the ancient Greeks. Mr Edwards says that the new national drama began its career in Japan about the same time as the national drama did in England, in the year 1575. And there has long been at Kyoto a theatre where the whole cast are women instead of men. Actors who intend to take women's parts frequently dress like women in ordinary life, to give them greater ease and naturalness.

To the average man a theatre without actresses does not sound very exciting, but I must confess that had I not known that women never acted in Japan, I should not have dreamt that Mr Danjuro, in his magnificent trailing *kimonos* of the richest brocades and colours, was not an extremely elegant and feminine woman. His facial expression was certainly wonderful; and as there is very little difference in the everyday dress worn by men and women in Japan, there was none of the awkwardness of movement which one so often sees when a man is acting a woman's part in England. Since the Revolution it is only on the stage in Japan that one has any chance of seeing the rich brocades and embroideries which used to be the envy and pride of the women at the old *daimio* courts; and it is only on the stage that one can learn anything of the customs of feudal Japan, the Japan of the heroes of the Two Swords, whose children were taught to make their obeisance before the family sword-rack every night and morning. In Japan there is no such thing as the modern problem-play; and so incomprehensible is our drama to them, that on the first occasion when a French company played *Hamlet* in Tokyo, the audience, mistaking it for a farce, went into uncontrollable fits of laughter. The author plays no important part on the first night, which comes but rarely in Japan, for the old dramas are much more popular than the

new ones. His name is never called at the end of a performance, and he makes but a small income. Nor are any of the strange hats of antediluvian German make, which are flung on the stage in token of admiration, ever intended to do him honour.

As this chapter is devoted to theatre-going, I have not touched upon the fascinating subject of *geisha*-girls, or of temple-dancers, for *geishas* have nothing whatever to do with the theatre, although the pretty *geisha*-girl is the equivalent in the hearts of the people to our ballet-girl.

To back on p. 104.

A lover and

To back on p. 105.

his lass in Japan.

CHAPTER XIV

JAPAN FROM A RIKSHA

In one day the things you can observe from a *riksha* would fill a volume, because there is much more than meets the eye in everything you see in Japan. You may, for instance, have caught a glimpse of an old woman standing in her open-fronted paper house, holding her little grandchild by a strap passed over its chest and under its arms, while it bends its little body back and forwards. She is not doing this for the child's amusement or physical exercise. She is giving it its daily lesson in the etiquette of bowing. This tiny tot has already had a long and difficult lesson on the etiquette of smiles. The different degrees of smiles and bows which a child has to learn are legion. While the grandmother—who looks about a hundred, but who is in all probability not much over forty, for women are old at thirty-six in Japan—is teaching her grandchild, the mother is busy doing the family washing without soap. Against almost

every house in the street in Japan you can see the family washing-boards, with the different pieces of cotton *kimonos* stuck on them to dry. A Japanese does not make her home smell of soap-suds on a washing-day, or spend her husband's wages on coal to heat the irons; she first unpicks the cotton *kimonos*, and then washes them in cold water. While they are still wet she spreads them on wooden boards, which irons and dries them at the same time. In the next house you may see the hairdresser's assistant washing some *moosme's* hair in a little flat brass dish, not much larger than a salad-bowl. If you are observant, you will notice that when the hair is clean it is sometimes almost auburn in colour, much to the poor little *moosme's* distress, for nothing but raven-black hair will find favour in her lover's eyes. Further up the street you will see the all-important person, the hair-dresser himself, arranging the wonderful coiffure of a young wife, who cannot have her hair too elaborately dressed. She has been sitting for two hours before her steel hand-mirror, stuck up like a picture on an easel, watching the professor fix her hair with little steel springs and fine pieces of silk crepe, and other mysterious contrivances belonging to his trade. When the shining hair is at last finished, he will go on his round to the little *moosme*, whose hair by this time will be jet black.

As your *riksha* bowls along, your human horse suddenly almost falls over a group of gaily-dressed children, with oddly shaven heads, with smaller and still odder-looking babies tied on their backs, playing hopscotch or ball. The heads of the pick-a-back babies wobble about so much that you feel certain that they will drop off, but they never do. Nor do they utter a sound; for a Japanese baby would never do anything so rude or ill-bred as to cry. Its lessons in self-control began twenty years before it was born. As the *kurumaya* pulls himself suddenly up to save the young mothers and babies, and almost throws you out backwards by doing so, an empty *riksha* passes, and your man greets his fellow with a polite apology for being so rude as to have a fare when he has none. Etiquette in Japan affords a world of amusement to a traveller. For who can refrain from smiling at the meeting of two tattered beggars, with their prescribed etiquette of bows and smiles, and deferential indrawings of breath? Although they have no clothes and no home, and no food and no money, there is no reason why they should be without the graces which come from within. Even a beggar can afford the etiquette of a gentle heart and the language of honorifics.

When the beggars have passed and the street is silent again, your ear will suddenly catch the

sound of the begging priests' bells. You will know them as they pass by their clean-shaven heads and mushroom-shaped hats. They wear praying priests' clothes, and carry a pilgrim's staff. These holy men travel all over the land, begging for money to offer to the gods for the souls of the departed. The clear ringing of their bells heralds their coming from a long way off.

In sharp contrast to their humility of dress and mien is the gorgeous attire of the *geisha*-girl as her *riksha* whirls past. Her rich brocade and gaily-dressed head proclaims her profession, for no other woman is so gaily dressed except her still gayer sister, the poor *yoro*, who never leaves the precincts of that "city of no night." Behind the dancing-girl you will meet her sombrely-clad duenna, who has to chaperon her when she goes to dance before her lord.

In any of these streets you will meet men and women carrying beasts' burdens; for horses in a purely native city are almost as rare as in Venice, and these self-respecting Japanese coolies look upon themselves as equal to a horse and man in one, for they will draw a strong horse's burden and exercise an intelligent man's brains at the same time. Yet these same strenuous-limbed intelligent men and women will find their next holiday's pleasure in flying kites from their low windows if the wind is not too strong, or in hunting fireflies

if the night is favourable. Or you may see one, when his work of dragging carts piled high with huge *saké* barrels full of new wine is over, sitting on the floor of his little house, arranging a miniature garden. His whole family is there, helping and advising in the arrangement of this little world in a flat dish. For this tiny garden must contain an ideal landscape. Their beloved Fuji must be there, and of course a *pièce d'eau*, which is as dear to the heart of a Japanese landscape gardener as it is to a Frenchman or Italian. It must be symbolical of a deeply mysterious lake, and there must be tiny bridges and pagodas, and strange-shaped rocks, and dwarf pine-trees. Stop your *riksha*, and let your smiling steed eat some rice with tea poured over it, which he is certain to have stowed away below the seat you are sitting upon, and watch this gentle family party—it is so typical of true Japan: the poverty and simplicity of the home, with no visible furniture but a dark wood box, which holds the hot charcoal and has the family pipes in a drawer beneath, and a small table-tray with diminutive cups and a teapot. But the happy family sitting on their platform home, which only has the semblance of a house at night when the wooden shutters are put up, are more than contented, for their clean little home will soon be graced with a perfect landscape garden.

But you must not linger too long, for your

attention is demanded by a party of strolling players and acrobats, who really look the craziest thing in this crazy land. The children, in their bright baggy trousers, tumble about and tie themselves up into knots, until you cannot distinguish the one from the other; and the drummer, who is dressed to look like a strange animal, with a gigantic mask on its head, makes a tattoo like the Punch and Judy man when he is beating up an audience for his performance. The other members of the company personate popular Japanese characters in history or fiction, and if you wait long enough they will act a blood-curdling drama for your benefit. But they must not make too much disturbance, or a policeman of five feet nothing will come along; and so great is their fear of the law, that this little man has only to address them with the prescribed formula for them instantly to disperse.

Twang, twang! Your ear catches the sound of a *samisen*, and you see, creeping close to the houses, so as not to come in the way of the *rikshas*, the blind musician. In Japan there are certain professions reserved for the blind. Music is one, and shampooing, or what we call massage, is another. You cannot mistake the note of the blind masseuse's flute; it is like the call of some bird. After working-hours are over you can see her wandering about the street, offering her blind

services to the weary and tired of limb. Even the poorest in Japan have long appreciated the curative powers of massage.

If you keep your eyes open as you hurry past one of the enormous public baths, where every man or woman can enjoy a hot plunge and a cold douche for the tenth part of a penny, you may catch a glimpse, through the oft-opened door, of a mass of naked humanity, swimming and plunging and leaping and splashing like the salmon in the Fraser river in Canada when they have come up from the sea to spawn. You need not be afraid that your English sense of modesty will be outraged; these happy tadpoles are a piece of Nature, and Nature is never shocking in Japan.

The next street you pass through may be the street of lanterns, and there you will see shops full of Japanese lanterns of every size and shape and colour. It gave me quite a thrill of pleasure to find out that they really do use Japanese lanterns in Japan. There were hundreds which I wanted to buy and pack away in my *riksha*. They do not cost much, for little children paint them and boy-apprentices make them. These tiny artists lie flat on their "little Marys" on the side path, painting wonderful designs with wonderful dexterity. Near by, in the street of the umbrellas, you will see women and girls of all ages gumming paper on to the fine ribs of the familiar Japanese sunshade.

But I have not yet mentioned the broom and basket maker, staggering under his wares, which he carries ingeniously piled up on a long bamboo slung across his back; or the very old woman with the cooking-stall, who is sure to be surrounded by dear little children, who may cook for themselves on her hot stove the tenth part of a penny's-worth of some strange article of food; or the clog-shop, which is the most typical shop of all in Japan. Here you will see two grey *kimono'd* clerks, sitting on the floor in front of a mountain of wooden clogs. They are playing a game of dominoes while they wait for a customer. By their side is a little scarlet lacquer table with tall spindle legs, and on the table there is a beautiful blue-and-white pot hodling a dwarf plum-tree. The wooden clogs are behind these young æsthetes, their plum-tree and dominoes are in front.

But the strangest sight of all, perhaps, is the man and woman who are carrying their home and all their worldly goods on their backs. They are changing their place of residence to be nearer their day's work, and so, like the snail, the man carries his house on his back, and his wife takes the furniture and the kitchen utensils under her protection. If they had a garden, they would take that too.

But these are only a few of the many bizarre bits of true Japan which you see from the deck of a *riksha.*

CHAPTER XV

TEMPLE-GOING IN JAPAN

In Japan you go to the temple to play as well as to pray, so that temple-going to the pagan mind does not mean as much as church-going does to the earnest Christian.

In *The Greater Learning for Women*, written by the sages, it is ordered that "a woman should go but sparingly to temples and other high places where there is a great concourse of people until she has reached the age of forty."

After you have visited the famous Temple of Kwannon in Asukusa, Tokyo, you will agree with the sages if you are a father or a husband, for temple-going in Japan means perpetual holiday-making, much spending of money, gossiping, and wasting of time.

The Temple of Kwannon Sama, the Goddess of Mercy at Tokyo, is by far the most popular in Japan. It is within the sacred grounds of her temple, which extend for many acres, that the

matsuri or religious festivals are held; and it is within her temple grounds that the stranger can see the Real Japan—Japan robbed of her lacquer of European civilisation; for it is there, chiefly in Tokyo, that you can feel the heart-beat of the people. There the man who wears a black coat in his business house in the Ginza goes to play or to pray in his native *kimono*. It is at playing and at praying that one nation least understands another; therefore, if you wish to study Japan, go to her temples.

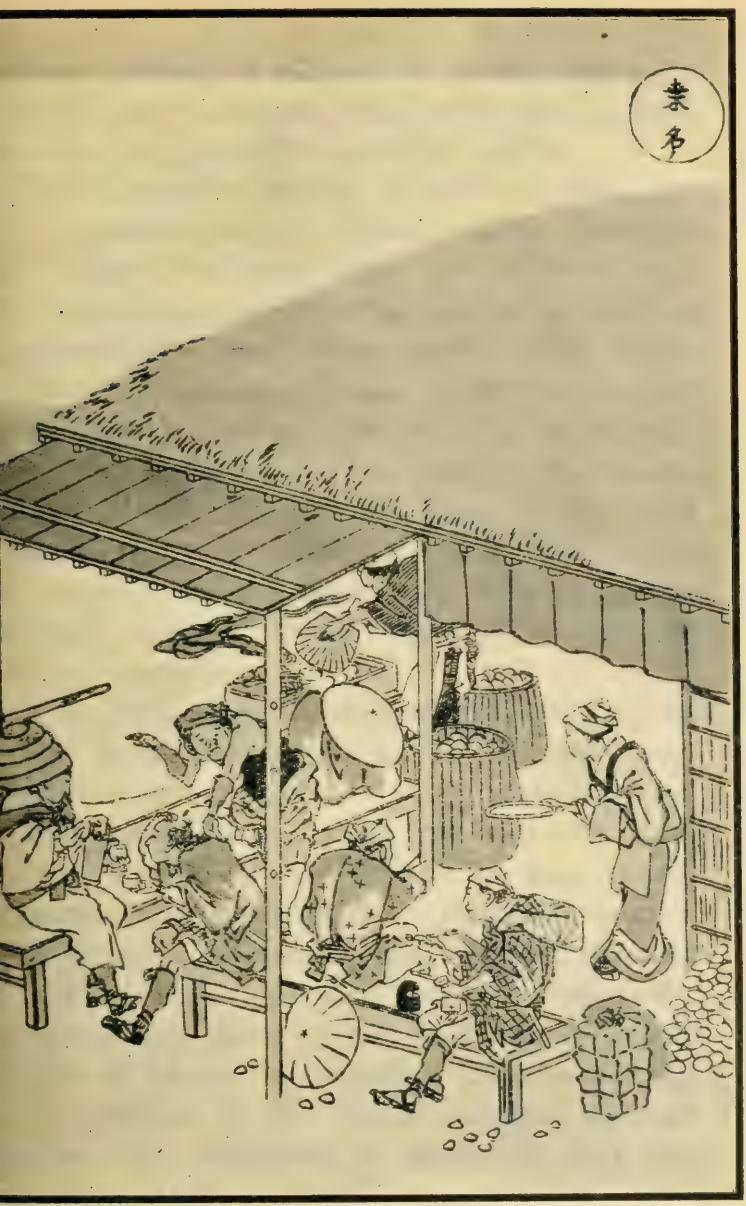
You can see some of the most typical sights of Japan back to back. Here is a group of holiday-attired women, each choosing trashy hairpins to adorn her finely-coiffured head at some stall in the temple fair, and right behind it may be a sorrowing mother, hanging up toys and sweets at a quaint shrine for the soul of her dead child.

Under the shadow of the great goddess's house of prayer you can always see a motley, merry crowd, wholly typical of Japan at play; and in the midst of it all, before the images of Kwannon and other popular idols, you can see pagan Japan at prayer. There is no hard and fast line drawn between religion and recreation. Side by side with beloved gods and shrines you will find questionable peep-shows, booths where contortionists make your hair stand on end by the length of their tongues or the telescoping of their necks; fine archery

To back on p. **114.**

Yokaichi: The entrance to a temple.

To back on p. 115.



Kuwana.

galleries, where you can fire off twenty arrows for a penny; and tea-houses with pretty dancing-girls, or snake-charmers with hypnotised snakes.

There is alway a *matsuri* of some sort going on in the Asakusa temple, whatever day or hour you go. I have sat long hours on its wide steps watching strange pagan prayers and the picturesque merrymaking of the holiday crowd. The "scuff-scuffing" of the wooden clogs on the stone-paved courts never ceases, nor the whirling and clicking and swooping in the air overhead of the temple pigeons as they fly from the great wooden roof (which is the most majestic thing about a temple) to surround the slim figure of a *moosme*, clad in soft grey, who has brought some pious beans for their consumption.

When you enter the temple grounds you can see the sacred white pony with the mad blue eyes, which is looked after by two young girls, and feed it with sacred beans, which you can buy from an old witch who has a stall of holy beans, pious peas, and sanctified rice. Buddhism teaches great kindness to animals; the fear that the soul of one of your ancestors may be temporarily inhabiting your horse or cow is an excellent preventive of cruelty to animals. Ancestor-worship is the essence of the Shinto religion, and all Japanese are Shintoists or Buddhists, and the majority of them are both.

While you are sitting on the temple steps you can hear the muttered prayers of the licensed beggars, who pray for those who give them cash. Just inside the temple there is always a washing-place, where the people purify before praying. After this ablution the worshipper strikes a big bell with a bamboo pole to call the attention of the particular god he requires, throws a cash in a wooden trunk covered with a grating, claps his hands, and then prays on devoutly-bended knees, rubbing his head and drawing in his breath with a hissing sound. When the prayer is finished, he rings the gong again to announce the fact, casts another cash in the trunk, and goes on his way rejoicing. Sometimes you see worshippers pulling a string of beads through their fingers, just as the Roman Catholic uses his rosary. There are many things in this pagan temple which remind one strongly of a popular church in Italy.

Round the walls are the various altars, with strange gods and images, with lights burning and clouds of incense ascending; and in front of a miracle-working image you can see long plaits of black hair, or plaster casts of limbs, or glass eyes, offerings from the devout who have been cured of some illness. The beautiful statue of the Goddess of Mercy, who is as nearly as possible to the poor of Japan what "Our Lady of Pity" is to the poor Italian, is carried in procession through the city to stay epidemics or plagues.

But the spectacle which causes the stranger the most amazement is to see men and women and children chewing up the little paper prayers which they have just bought from some shaven-headed priest, and spitting them out of their mouths at the ugly gods known as the Honourable Two—NI-O—behind their grating. If the little pill of paper sticks to the idol the prayer has been heard, and the worshipper departs with hope in his heart. At another shrine there are little paper prayers tied on to the bars of the idol's cage. I have seen as many as ten thousand prayers attached to one cage.

There are endless ways of exacting money from the people in a pagan temple. Besides the prices paid for the prayers, and the cash offered before and after praying, there is always something to be given to the old woman who keeps the sacred fuel burning; and if you wish to enter the sanctuary and make any special petition, or read some pages from a holy book, you must pay the old priest who dwells inside the enclosure. Here, for instance, come a young husband and wife carrying their baby, who have just paid the priest a sum for giving their child its "soul name." But in spite of the "chaos of votive tablets, huge lanterns, shrines, idols, spit-balls, dust, dirt, nastiness, and holiness"—for this is how Griffiths, in his famous book, *The Mikado's Empire*, describes the interior of a Buddhist temple—I love the exquisite quiet

and the sense of peace you always find there—a pagan peace which passes all Christian understanding.

In the great space, with its black lacquered floors and low reading-stools, which are just like the book-rests for the Koran in mosques, the white-robed priests, with their shaven heads, glide about like mysterious beings from another world. In this pagan place of prayer you seem far removed from the noise and merrymaking in the courts. In spite of the strange idols, foxes, and hideous demons, the hollow beating of Oriental temple drums, and the unceasing clapping of pious hands, you feel the mystery of holiness and the spirit of devotion.

I have never seen anything in the nature of a service or of a united congregation praying in a Japanese temple, nor do I know if Buddhist priests ever preach sermons; but I have never been in a Shinto or Buddhist temple where there was not a perpetual coming and going of devout worshippers. And devout they are, though as soon as their pagan prayers are said they will hurry from the temple, slip their *tabi'd* feet into their wooden clogs at the wide-open front, and scurry down the great flight of steps, sideways like crabs, to join in the fun of the fair.

But perhaps you are on your way to visit the famous temple gardens, where the dwarf trees are only a few inches high and many centuries old, and

where the big shrubs and firs are trained and cut to represent junks in full sail, or missionaries with Bibles in their hands and high silk hats on their heads. If it is February, plum blossoms will be out in the temple orchard; for in February there is the feast of the plum blossom, in April the cherry blossom, and in July the iris petals are as purple as the sky overhead is blue. Before July the azaleas are a riot of colour. In October the chrysanthemums bring the whole world to see them, and in March the camellias begin to patter to the ground from the tall dark trees. At each of these popular feasts you can see delightful family parties eating their scant meals below the trees in quiet æsthetic content. The Japanese goes to a picnic to feast his eyes on the beauty of nature, not to gorge his stomach on some special delicacy of the place.

After you have enjoyed this quiet pleasure there are the sacred waxworks of the temple to be seen, and they are really wonderful and very ancient, and in some cases painfully realistic. They represent the miracles and cures wrought by the goddess and her disciples. I do not wonder that they are popular with the people, for they are even more thrilling than our waxworks at Madame Tussaud's. I once saw an image of Buddha being made out of metal mirrors melted down in little saucepans on a charcoal fire. The image was so large that two workmen were sitting on its nose. One was pouring

some of the melted metal mirrors out of a spoon on to the Buddha's ear, while the other man was sculpturing it into form. There must have been thousands of mirrors lying round the unfinished image, which was half-buried in clay. While I looked on I saw at least fifty women come and deposit a mirror as an offering to the unfinished god.

CHAPTER XVI

KEEPING THE FIFTH COMMANDMENT IN JAPAN

STRANGE as it may sound to Western ears, it is absolute obedience to parents and unquestioning filial piety which have produced the most distressing and depraved circumstances in the social ethics of Japan.

Filial piety in Japan is the most important of all virtues. No child has a right to question or even doubt for one moment the right or wrong of the most humiliating sacrifices demanded by its parents. And filial piety is very far-reaching; it embraces a loyalty which is a religion in itself to Emperor and Country, as the Mikado is both the "father and mother of his country." For to Shintoism, which is the ancient and state religion in Japan, a religion which is really ancestor-worship, is added the unquestioning submission to rulers and parents, which is the principal doctrine of Confucianism, introduced into Japan from China in about the seventeenth century.

Although filial piety is demanded of both sexes in Japan, it is difficult to discover in what a man's precise duties towards his parents really consist; on the other hand, endless books could be written without exhausting the subject of a woman's duties to both her own and her husband's parents. Of course, a man must reverence his parents, and treat every old man in spirit as if he was his own father; but, on the other hand, a mother, if she is a widow, must reverence and obey the will of her elder son, as though he were her father or her husband. A man must not disgrace the name of his ancestors, whose honour is daily commemorated on his "household god-shelf," but of the nature of his obediences and duties to his parents in practice I can find but little recorded, even in the most exhaustive books on the subject. In the old tales of the *Twenty-four Paragons of Filial Virtue* (which are to a Japanese household what Foxe's *Book of Martyrs* was twenty years ago in a Scotch home), we read of absurd examples of filial piety enacted by quite old men.

"One of the paragons," says Mr Chamberlain, "had a cruel stepmother who was very fond of fish. Never repining at her harsh treatment of him, he lay down naked on the frozen surface of the lake. The warmth of his body melted a hole in the ice, at which two carp came up to breathe. These he caught and set before his stepmother. Another

paragon, though of tender years and having a delicate skin, insisted on sleeping uncovered at night, in order that the mosquitoes should fasten on him alone, and allow his parents to slumber undisturbed. A third, who was very poor, determined to bury his own child alive in order to have more food wherewith to support his aged mother, but was rewarded by heaven with the discovery of a vessel filled with gold, off which the whole family lived happily ever after. . . . But the drollest of all is the story of Roraishi. This paragon, though seventy years old, used to dress in baby's clothes and sprawl about upon the floor. His object was piously to delude his parents, who were really over ninety years of age, into the idea that they could not be so very old after all, seeing that they had still such a puerile son."

The Japanese have established a set of "Four-and-twenty Paragons" (Honcho Ni-ju-shi Ko) of their own, but these are less popular.

Although Professor Chamberlain in his *Things Japanese* gives various male instances from the *Twenty-four Paragons of Filial Piety*, he tells us absolutely nothing of the particular duties of the modern man towards his parents, but only the general and seldom-abused duty of obedience. A man has only one set of parents to obey and reverence, while a woman has two—her own while she is a girl, and her husband's after she is a wife.

There is no text in the Christian teachings so difficult for a Japanese man to accept and understand as the one which says a man shall leave his family and cleave to his wife. But the Japanese woman is in this matter an *a priori* Christian.

In Japan a man never leaves his family, and his ancestors he has always with him on his god-shelf. It is a woman who goes to be married in the mourning garb of a corpse, pure white, to signify the fact that she is dead to her old home, and that henceforth she belongs to her husband's family, and that from that date her filial piety is to be observed towards her new parents. It is rather sad, I think, that a Japanese mother should only rear up her dear little girl and educate her so that she may become the submissive and loving daughter, both in spirit and in deed, of another woman; for as soon as a girl has reached the age of sixteen, she marries and becomes the daughter of her parents-in-law; and as she is *only* a woman, she cannot raise up offspring to her own parents, but to her husband's, for nothing descends through a woman in Japan. Indeed, Buddhism teaches us that a woman cannot hope for immortality unless she is re-born a man. Poor, brave-hearted, patient, gentle, loving, submissive little creatures! it must be hard for them to believe that these are the teachings of the Buddha who extolled mercy as the highest virtue; that a woman is but a temptation, a snare, an

unclean thing, a scapegoat, an obstacle to peace and holiness! Shinto religion accords her a higher place while she is on earth amongst men, but it does not give her a niche on the family god-shelf after death. It is small wonder that the Japanese woman is disappointed when the baby in her arms turns out to be a girl.

Undoubtedly the military spirit of the people, of which we see such marked evidence to-day, has been kept alive by ancestor-worship; and although the Japanese themselves do not consider that a woman is capable of transmitting to her offspring hereditary characteristics, one cannot doubt for an instant but that the spirit of endurance and courage and self-sacrifice in the Japanese soldier are gifts which he inherits from his mother, rather than from his indulgent, egotistical father. For all that is best in a Japanese man, be he soldier or politician, must come from his long line of nobly-lived female ancestors; women who have never shirked or repined at fulfilling their hard lot, or in obeying to the last letter the peculiar moral teachings of their religious dogma. In the intentions of the heart the Japanese woman is a touching example of filial devotion and self-extinction; for, to keep the fifth commandment according to her highest ideal, she will sell herself joyfully as a beautiful young girl to a house of ill-fame so as to gain money for her parents; and as a

mother she will sacrifice her children's happiness, and even their lives if circumstances demand it, to her parents' welfare. Indeed, a woman will violate her finest feelings to obey her parents' wishes; and it is quite possible for even gentle-hearted, devoted parents to desire their daughters to sacrifice themselves to the most degrading of all professions for their sakes.

The position of women and the subject of filial submission is one of the points upon which the most earnest Buddhists, who are really desirous for the welfare of their fellow-creatures, are now agreeing that in the Christian teachings there are some morals worthy of their close attention and consideration, for it is only in Christian countries that they can find a high standard of respect and veneration for women. In Japan it is perhaps a woman's humility of spirit and her entire disbelief in her own self-worthiness which has made her an object of much higher veneration in the eyes of the Western world than that of her mankind. For what we may choose to call the sins and immoralities of a woman's life in Japan she commits from the highest purpose. They are actions of absolute filial devotion. Her very faults in our eyes are her highest virtues in the eyes of her parents, whereas a man's sins and shortcomings in Japan are but the ordinary self-indulgences and vices of his spoilt and egotistically-reared sex,

who are taught that a wife should look upon a husband as if he were heaven itself, and upon his relatives as celestial relations.

The most common plot for a romance or a popular drama in Japan is that of filial piety. The struggle between maternal and filial love is a topic upon which no woman is ever weary of reading or of hearing. Take, for instance, the case where some powerful enemy will only spare the parents of the beautiful heroine if she consents to become his concubine. At first her purity shrinks from it, and she refuses. But her mother entreats her to remember her duty towards her parents; and so, to save her mother and father, not her own little children be it noted, she gives herself up to the enemy. The moral, of course, is her future higher state for this act of filial devotion.

In Japan the keeping of the fifth commandment, like the keeping of all the others, seems to be left chiefly to the women.

The Japanese man is not called upon for quite such sensational sacrifices as the Japanese woman, but they would be galling enough if it were not that loyalty to his Emperor, his country and his ancestors is the breath of his nostrils to a Japanese. The tribal system, which makes the eldest male of a family the chief of all the descendants of one man, is almost as strong in Japan as it is among the aborigines of Australia. They may even live

under the same roof; for not only do the sons continue part of the paternal household after they are married, but, not content with this, it is usual for them, after their father's death, to continue members of their eldest brother's household, until the progress of events forces them to set up establishments for themselves. And they are prepared to carry their observance of the fifth commandment to obeying the elder brother as a parent, in the same way as a man's wife always has to obey not only her father-in-law and mother-in-law, but any elder brothers that he may have, and any wives they may have.

The fact that Japanese gentlemen never went into business is to some extent answerable for this, just as we see in England three or four old-maid sisters with small annuities, who would be in poverty if they lived separately, get along comfortably by living together. So in Japan, which is a land of poor people, it was easier for a family of brothers to maintain their dignity by leaving the property undivided and sharing a home. If a brother wished very much to start on his own account, he had to be allowed to do so, but it was a breach of the Japanese fifth commandment.

As the upper classes gradually take to commerce, this will be altered automatically; but it will take a long time before the Japanese withdraws the unquestioning obedience which he yields to his father,

although a person notoriously inferior to himself in capacity and position.

Springing from and modifying this extraordinary devotion to the fifth commandment is the Japanese habit of retiring from business or the control of property at an age which we should consider the prime of life. The old-fashioned Japanese, in fact, retired as soon as his son or his children were old enough to keep him. In those days he made over his property as he now makes over his business if he is in trade. His children in reality only assume the responsibilities; the best of everything goes to the honourable parents, who spend the afternoon and evening of their life in contemplation and writing poetry. Everybody in Japan is a poet; and as the Japanese have no rhymes, and hardly any rules for poetry except the commendable habit of considering five or seven lines of a few syllables each the correct length for a poem, it is not surprising to learn that beauty of handwriting is the most valued feature in verse-writing. Even being a bad poet does not rob a father of his semi-divine position in his children's eyes; so long as his father is alive the Japanese looks upon himself as a boy, though he may be sixty. His father's most unreasonable wish is law so long as it does not conflict with the authority of the police. The only recognised mode of getting out of it is the family council, which suggests that what the father asks would be dis-

agreeable to the ancestors, who stand in the same heavenly relation to him in which he stands to his children. But in practice Japanese parents are fairly level-headed, except when it is a question of sacrificing the comfort or the prospects of the son's wife or children to the selfishness of his parents. As I have said above, a Japanese parent will accept the greatest sacrifices from his children in the same matter-of-course way as a lady lets you give up your seat or open the door for her in Europe.

It is the woman upon whom the fifth commandment weighs most severely in Japan, and the hardest part of it is that her sacrifices are not made for the parents to whom she was born, but the parents selected for her by the matrimonial agent who engaged her for her husband. It is her father-in-law and her mother-in-law and her sisters-in-law that she has to love, honour, and obey, till it is her turn to be a mother-in-law. No wonder that the Japanese mother-in-law is so often soured. From the time that, at the marrying age of sixteen, she becomes their child, she makes and mends and brushes their clothes, gets up in the small hours of the morning to give them the first dose of the honourable tea, and waits on them and entertains them the whole day long, except when she is required for doing the marketing, looking after the servants, and the things that are absolutely necessary for her children.

Let no one imagine, after contemplating this terrible picture, that the lot of the Japanese wife is worse than the lot of the Christian slaves of the Mahdi. There are stepmothers in Japan who are monsters compared to the stepmothers of European fiction, but, as a whole, the system of wife-slavery works out pretty well in practice, like other monstrous regulations in Japan, the fact being that Japan is an Oriental country, and that in Oriental countries constitutional government is not a feature of family life. But Japan is also the country in which the gentle rule of Buddhism has produced its finest flowers.

PART II

A JAPANESE HISTORY OF NAPOLEON

WITH LIVES OF PETER THE GREAT, ALEXANDER THE GREAT, AND ARISTOTLE

Written by a Japanese in the first half of the Nineteenth Century. With illustrations by a native artist, and a few corrections of proper names by S. H.

A JAPANESE HISTORY OF NAPOLEON

WITH LIVES OF PETER THE GREAT, ALEXANDER THE GREAT, AND ARISTOTLE

Note by the Editor.

THIS history was written in the first half of the nineteenth century. It has the highest extrinsic interest, as having been written while Japan was entirely cut off from the Western world, long before Commander Perry's famous expedition which reopened it. One would not have expected the renown even of Napoleon to have pierced the impenetrable veil which had hung over Japan for a couple of centuries.

It was originally my intention to give an explanation of all the personages, places, and events mentioned in the following history of Napoleon, which was written apparently soon after the transference of his body from St Helena to its present resting-place in the Invalides. But I saw that the attempt to supply a sufficient commentary would overburden the book, so I have contented myself with giving a few verbal corrections, chiefly of names.

For although the history sets down the main events of Napoleon's life in a rough and ready way, it is likewise a tissue of almost unemendable mistakes. The King of Baylen and the King of Bautzen are European monarchs, of the same importance as the Emperor of Austria and the King of Prussia. There is a country called Bey, which shares a Duke with Clives. The Battle of Trafalgar is considered unworthy of attention, and the English do not appear to have taken any considerable part in the fighting at Waterloo. The history reads as if it had been derived from very incorrect and partial Dutch sources, but it is sufficiently wonderful that a Japanese history of Napoleon should have been written at all before Commodore Perry had reopened the relations between Japan and the civilised world in 1854. The allusions to Holland verge on the comical: they compare it to ancient Greece.

The first illustration gives a picture of Napoleon seated in his royal robes on a throne, both being freely Japanised. On his right is seated the Pope; Napoleon's sister, called here the Empress Eliza of Piombino, and Peter III., presumably of Russia; the Emperor Francis of Austria; the King of Holland, and Napoleon's brother Joseph (whom he made King of Spain). I do not know the exact subject; but as Pope Pius VII. went to Paris to crown Napoleon, it is presumably the Emperor's coronation.

In illustration ii., which is entitled " Drill on the Rhine," the scenery is entirely Japanese, and the men are being drilled in the Japanese exercise of quarterstaff. The umpire may be observed directing them with his fan, as he does in a modern wrestling-match. Napoleon and his staff wear seventeenth century costumes.

Illustration number iii. is extremely funny. It represents the marriage ceremony between Napoleon and the Empress Josephine, but everything is done in the typical Japanese style. The gigantic iron candlesticks, with rush candles impaled on their spikes, stand upon the floor. The table is only about a foot high, and is laden with Japanese delicacies. Napoleon and Josephine are accompanied only by Josephine's maid and the two elderly persons who have arranged the wedding. Napoleon is engaged in drinking one of the three-times-three cups of *saké* which are drunk by bridegroom and bride from the same cup, first at the banquet and afterwards in their bedroom, which gives the religious sanction to a Japanese marriage, though the only binding part about it is the change in the registration of the bride, from her father's possessions to her husband's, at the local police-court. The *saké* is being poured from a most peculiar kettle, highly ornamented, with a cock standing upon the lid. The windows are paper, divided into tiny squares like Japanese windows.

The non-Japanese features in this picture are the arches of the room and the chairs.

Illustration iv. gives a picture of an assassin in Japanese armour, firing a Japanese blunderbuss at a carriage on a causeway crossing a marsh, like the causeways you get between Kyoto and Lake Biwa.

This picture refers to the attempt at assassination mentioned at the beginning of chapter ii. in the Life of Napoleon. It is a ludicrous misrepresentation, because the attempt was made with a bomb, and not with a musket. Mr J. H. Rose says in his *Life of Napoleon*:—

"On the third day of Nivôse (December 24th, 1800), as the First Consul was driving to the opera to hear Haydn's oratorio, *The Creation*, his carriage was shaken by a terrible explosion. A bomb had burst between his carriage and that of Josephine, which was following. Neither was injured, though many spectators were killed or wounded. 'Josephine,' he calmly said, as she entered the box, 'those rascals wanted to blow me up: send for a copy of the music.' But under this cool demeanour he nursed a determination of vengeance against his political foes, the Jacobins."

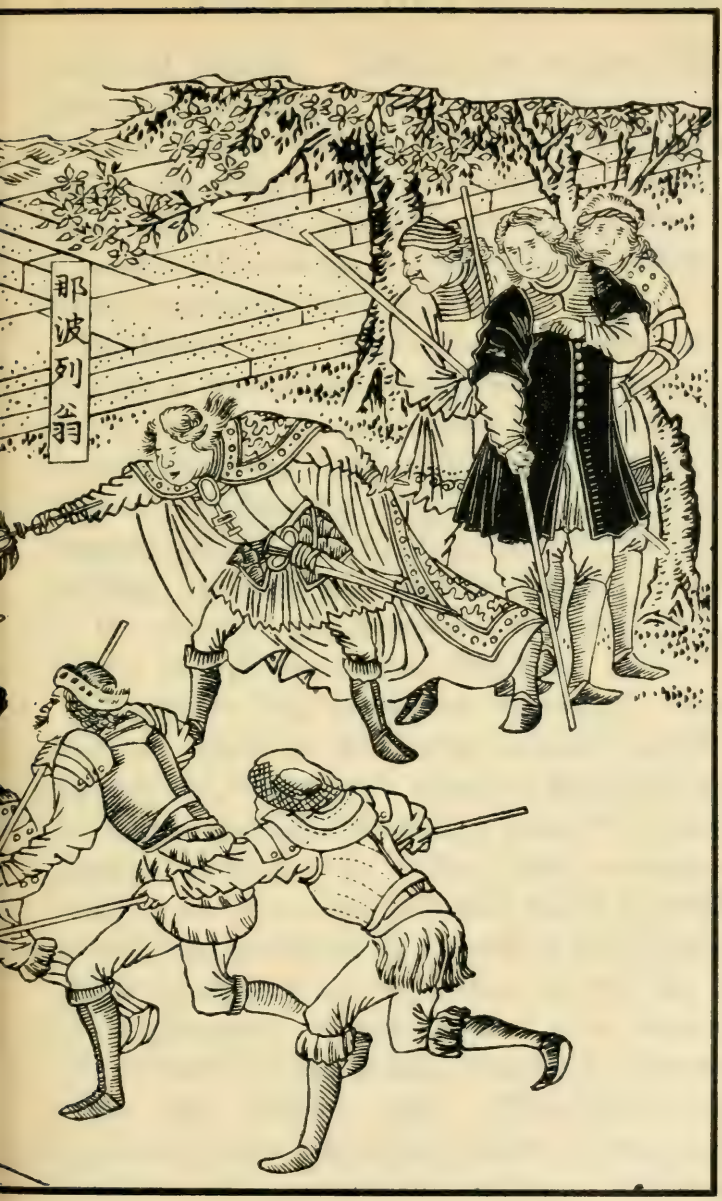
Illustration v. represents Napoleon burning the British ambassador, an event alluded to in the text, where he is preposterously called the Duc d'Enghien. The ambassador, stark naked and yelling, is tied to four posts over a pit of flames, fed apparently with charcoal piled up in Japanese baskets. The guards are armed with battleaxes.

Illustration vi. is very amusing. It represents the French attack on Moscow. Moscow is a lofty

To back on p. 138

Drill on

To back on p. 139.



the Rhine.

mediæval fortress. Guns of an antique Asiatic pattern are standing in the open, firing at it. The Russian general with his staff is depicted standing outside the walls, because he could not be seen if he were inside. The sea, with the French fleet on it, washes Moscow on the left, where a swarm of French spearmen crowd the shore.

Illustration vii. represents Napoleon as a prisoner at St Helena, in rags, with bare arms and feet, sitting on an anvil under a bamboo shed, dressed like John Bunyan in the preface to the *Pilgrim's Progress.* He is guarded by four English pikemen in armour, one of whom is pointing in scorn and another giggling at him. In the distance are mountains and the sea and British men-of-war—rather well done.

Illustration viii. represents Napoleon's funeral at Paris. Most of the picture is taken up with a gigantic car, with wheels nine feet high, drawn by ten horses, and adorned with a great "N" and a quantity of fleur-de-lis. The latter ornamentation does not seem very probable, but it is entirely thrown into the shade by the rest of the Japanese artist's conception, for he makes the car like the sacred palanquin or *mekoshi* used at a Japanese temple when the god is taken out for a procession or to visit another deity. The *mekoshi* are enormously high and large, and are carried on the shoulders of a swarm of coolies. Napoleon's

funeral car has a little image of the Virgin dangling from each corner of its top under a Japanese lamp ornament, and is adorned with Shogun knots and the gilt tassels used for the *mekoshi*. I have only reproduced these pictures, but there are others, including quite a good picture of the city of Paris in the eighteenth century, a very comical picture of the manufacture of firearms, and others of the founding of cannon, the building of a frigate, and the building of a steamer, which is a little previous, and can only have been reproduced as the latest novelty at the time that the book was written.

Uniform with the Napoleon book are brief lives, also illustrated, of Peter the Great, Alexander the Great, and Aristotle.

. . . . . .

In the Life of Peter the Great, the first picture represents Peter himself, an absurd person with a wig, sitting in front of a building like the orangery in Kensington Gardens, talking to a masculine-looking woman, described as Sophia Strelitz.

The second, the only one that I have the space to reproduce, represents Peter the Great in full armour on a richly caparisoned horse, chasing Charles XII. of Sweden, who is also in full armour and flying at full gallop. Peter has Pultowa for his background; Charles, not very appropriately, a group of cocoanut palms.

The other picture in this volume represents the castle of Azov and Russian frigates sent to Turkey. Peter the Great, it will be remembered, fell into the power of the Turks, and had practically to be ransomed in the middle of his victorious contest with Sweden.

. . . . . .

The Life of Alexander the Great has only one illustration—Alexander in a seventeenth century costume, standing under the inevitable cocoanut palms, between the sun and Diogenes. The sun is shooting palpable rays direct at Diogenes, a very elegant young man, dressed in a costume which would have been more appropriate to Pico della Mirandola, and is keeping his back religiously turned to Alexander, who looks like Louis XI. at the St James's Theatre.

. . . . . .

Aristotle is not thought worthy of illustration, though one would have given much for a Japanese version of Raphael's Vatican fresco of Aristotle and Plato, the latter destined without doubt to become one of the most popular authors with the Japanese.

To English Readers—a Note by the Japanese Translator.

You people who read this book will laugh at my translation. I am content, for the tragedian

may play a comic part. In this book I am a buffoon, for I have translated word for word, without thinking of your English idioms. So the more you laugh the more I shall be pleased.

Y. M.

Preface by the Japanese Author.

Nowadays all the Western countries fight against each other for their own interest. France is the most distinguished, through the greatest hero, whose name is "Napoleon." He was born in the island of Corsica. Even in his childhood he was entirely different to other children. When he came of age he showed great wisdom and ability. Napoleon had at different times ruled all the European countries except England, created new laws, encouraged all branches of science, and was very good to the poor, but at the same time he had done most cruel deeds. Perhaps he was the greatest hero ever known in the Western countries; but if you compare him to the heroes in our own (Japanese) history, their deeds and morals are as wide apart as the pig and the lion. However, if you have time to idle by your fireside in winter evenings, it may be worth your while to read this history of Western heroes.

CHAPTER I

The Pretender Mikado of France in Europe, whose surname is Bonaparte and Christian name Napoleon, was born in Ajaccio in Corsica island, 5th of the second month (the fifth year at Meiwa) 1765. Once Ajaccio was not a French dominion, but about this time it belonged to France, and Napoleon claimed to be French by birth, and wished to be popular among the French, and therefore deceived them, saying he had been born 5th of eighth month 1769. Even this one thing proves his deceitful nature, also his ability to rule, not only France, but all Europe.

His father was called Charles Bonaparte; he was of noble Corsican blood; his mother was named Maria Laetitia Ramolina, younger sister of Cardinal Fels. Hearing of her beauty, Charles married her, and they had five sons and three daughters, Napoleon being the second son—surnamed Napoleoni.

When quite young he was very thoughtful and studious, and did not like the buoyant manner of

the Corsicans. When about eight or nine years of age, Maraubeau Calab, of Corsica island, introduced him to the military college at Brienne. When Maraubeau was General in Corsica, he was indebted to Napoleon's mother; therefore he did all that he could for Napoleon. When the latter entered the military college he did not care to play with his schoolfellows, but was always thinking of history and surveying, and had a keen admiration for all historical heroes. He used to like talking of war, and studied all the tactics of war. At that time few people in France cared to study the war, so his ideas were far above those of his friends, and he often made detachments of his schoolfellows and fought with them. Though he was youngest of them, he was a wonderful organiser and very strict, and always won with a smaller detachment.

It was our fifth year of the Serpent of Tenmei (1784) when he was raised to the rank of an officer. The military authorities, seeing his ability, greatly respected him.

After a while he left Brienne and entered the military college at Paris, where he stayed for several years. When seventeen years of age he was raised to Second Lieutenant of the Artillery.

At this time civil war broke out in France, and from the first Napoleon had great sympathy with the revolutionists. He therefore gave up

his duty and returned to Corsica, with Patriot Paoli, who promised him to protect his family; but when they returned to Corsica, Napoleon was too strong-minded to agree with Paoli, so the latter drove away all Napoleon's family and allies. When they arrived at Marseilles the citizens opposed Napoleon and his party, consequently they had great difficulty and hardships. His younger sister did all his housekeeping, and went to the city each day to buy provisions, which gave him his democratic ideas, and he volunteered for the Jacobin party.

There was a man named Barras who had great influence, and made Napoleon head of the National Frugnardelind, also Second Lieutenant of the Artillery. Then each time Napoleon went to war he was so brave and conquered his opponents; finally Toulon was surrendered to him. At this time Napoleon was only twenty-six years of age; he was then raised to the rank of Battalion Chef; after one year he was again raised to Brigadier General, to fight against Italy. Then the armies who fought against Italy were badly organised; in consequence of which they were defeated, and Napoleon was appointed to take over the leadership. This was the first time Napoleon had had the opportunity of planning it as he thought best; but unfortunately he had to share Robespierre's fate (the latter was found guilty and sentenced).

Robespierre was very cruel to his men, so the Jacobin party held a council of war and sent pamphlets to all the states to disarm and imprison Robespierre the terrorist. Napoleon escaped to Nice, where he was also imprisoned. After some time he was released, but his military title was taken from him. He fled to Paris to plead his own cause, but the Government rejected his petition; consequently he was left solitary and without sympathy, which made him flee from France and go to Turkey, where he hoped to obtain a prosperous life, but was unsuccessful; so returned to France and became Commander of the Artillery, to fight against Holland.

Just as he had prepared to start, some priest in Paris raised a rebellion. General Barras had to quiet them, and made Napoleon commander of a battalion. He defeated them. In 1795, eighth year of the Dragon of Kwansei, the royal party of France wanted to fight the democratic party. The Jacobins, remembering Napoleon's great ability, appointed him Deficit-General. After three months, in the year 1794, General Barras made Napoleon Director, to fight against Italy. General Barras was very friendly with the widow of the late General Beauharnais, who wanted to imprison Napoleon, and made the latter marry her. She was very rich, which was of great help to Napoleon.

He got all the power over the French army

and invaded Italy, but his soldiers were very weak, and their armaments were deficient in many ways. At that time Austria had 60,000 men, under the command of General Beaulieu; but Napoleon was very skilled in the art of war, so he easily defeated the enemy at Monte Notate on the 13th of fourth month. The next day he defeated them at Millesimo and Dego. The armies of Piedmont were scattered by Napoleon, who charged their headquarters. On the 14th of fourth month (eleventh year of the Horse of Kwansei, 1797) he fought Duke Charles of Leoben's party and defeated them; the enemy surrendered, and sent an envoy of peace to Campo Formio. A long time before this Napoleon took the Venetian Republic, and gave part of this country to Austria, and in return Austria gave him Holland. Soon after, he was appointed Commander-in-Chief and defeated the English in Egypt on the 19th of the fifth month—eleventh year of Sheep of Kwansei (1798). He got together all his warships; they were armed with 30,000 well-disciplined soldiers, and started from Toulon, and on his way he besieged and took Malta and landed at Alexandria, and left his warships behind and invaded England, also besieged Cairo. On the 1st of the eighth month Nelson of England came to Alexandria with many warships and fought the French fleet at Aboukir, and all men and boats were entirely destroyed,

except two small ones which escaped to Malta. This was Napoleon's first failure.

In the ninth month Turkey declared war against Napoleon. He had enemies on both sides —Turkish before him and the English at the back of him—but this did not daunt him, and he was busy fighting Egypt, but was not altogether successful.

One of Napoleon's staff, Desaix, defeated the Turkish Marshal Mouratby at Sedoman on the 21st of tenth month. Cairo rebelled against Napoleon again; he sent an army and conquered them. Soon after, another rebellion broke out in Syria; on the 22nd of the twelfth month he and the army of 12,000 men went to the front, and sent another army to the Isthmus of Suez to find out whether it was between the Mediterranean and Red Sea, as the people said. He besieged Jaffa (then called Joppa) in the twelfth year of the Monkey of Kwansei. He entered Acre, where he stopped his army. He left many invalid soldiers there, and returned to Cairo on the 14th of the sixth month.

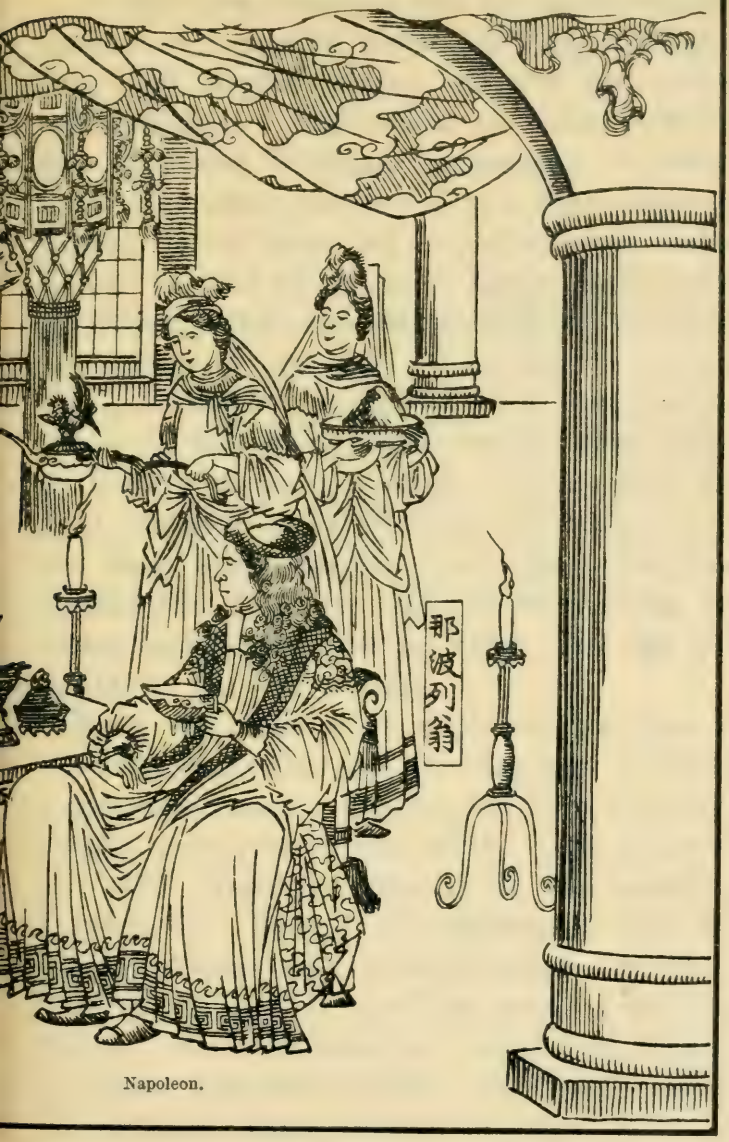
The French army was much discouraged. He was busy making fresh preparations. Some Turkish warships came to Aboukir and took the castle, and on the 26th of the same month Napoleon fought the Turks and regained his castle. This is the end of the Egyptian fight.

To back on p. 148.

Marriage of Josephine

To back on p. 149.

The Go-betweens.



Napoleon.

and Napoleon.

At this time Napoleon got an urgent message from his own country, which said that an English army had invaded France and was very strong and dangerous. Sieyes held a council meeting, and appointed Napoleon commander to rescue the French army, which was in a distressing condition. So the latter left one of his staff named Kleber to take his place in Egypt, and himself left Egypt, with Lannes, Murat, Belthail, Marmont, and others, on the 23rd of the eighth month; they arrived at Frejus the 9th of the tenth month, where he left all his boats and marched inland to Paris with great triumph. As he had had great victories, many Parisians were glad to see him back home, but there were not a few who disliked him, and were afraid of his cunning and deceit, and feared that he might one day give trouble to his own country.

Some old diplomatists appointed him head of the army and state, and they expected to found a democratic party. On the 9th of the eleventh month (the thirteenth year of the Tiger of Kwansei—1799) Napoleon changed all the system of government. Several old diplomatists and five hundred officers held a council meeting at St Cloud. Napoleon himself attended the meeting with the Guard. Some diplomatists complained because Napoleon was made dictator, as it was very inconvenient to them; several shouted "Napoleon,"

from all sides applauded him. One of them caught Napoleon's clothes and drew a dagger. Marshal Lefevre, with some of his guard, rescued Napoleon. By that time Murat had come to the rescue with some of his soldiers, and drew away the line with their bayonets.

The next day a few people who knew the secrecy of the meeting discussed the matter, and stopped the dictator; also made them new officers instead; they were called Professional Council, and let Napoleon be one of them; the others were called Sieyes and Ducos. On the 17th of the eleventh month these three started their duties; they settled everything quickly, and on the 16th of the twelfth month they announced a fresh government. This was the end of the fourth revolution of the French Republic, and the term of Napoleon as First Consul was ten years. He picked up two of his favourites to assist him, one named Consul Cambaceres and one Consul Lebrun.

At this time Italy was taken by his enemy, and Germany, Russia, Naples, and Turkey had studied to rebel against Napoleon. England also broke its oath of allegiance. Napoleon, seeing his country in great danger, held a council meeting at Dijon, the fifth month first year of the Chicken of Kyowa (1800). He sent his army to Italy, crossing Mount St Bernard. Before this, he

ordered Marshal Massena to fight against Italy; but the latter, seeing the superiority of the Italian army, fled. Then Napoleon himself went to command the forces.

On the 4th of the sixth month of the same year he made his army's headquarters at Milan, and rescued the Republican party at St Alpin; at the same time General Moreau invaded Germany, and met the Austrian army, which was on its way back after a victory at Novi. General Moreau surrounded them; on the 14th and 15th they fought severely at Marengo, between Alexandria and Tentoura. Both armies were so brave and fought so well that it was one of the worst battles in history. After the French army was victorious, on the 16th a treaty of peace was drawn up and signed, and Austria agreed to give up the northern part of Italy to France.

CHAPTER II

NAPOLEON left Marshal Massena in Italy and returned to Paris. It was the 1st day of the seventh month of the first year of the Chicken of Kyowa (1800). Some Parisians were pleased to see him back, but others hated him, for they thought in time he would turn traitor to his country.

In the tenth month he imprisoned several people who plotted against him. In the twelfth month one of them threw a bomb at him, but missed his aim. The assassinator was put to death.

The first month and the second year of the Dog of Kyowa (1801), Napoleon ordered some spies to find out who was plotting against him, regardless as to their rank, and imprisoned a hundred and thirty members of the Jacobin party, and banished seventy of them. He also killed Alma, Selaschi, at the guillotine. Detectives were sent to each house in Paris, and if anyone was found hiding implements of war it was taken and locked in the government magazine.

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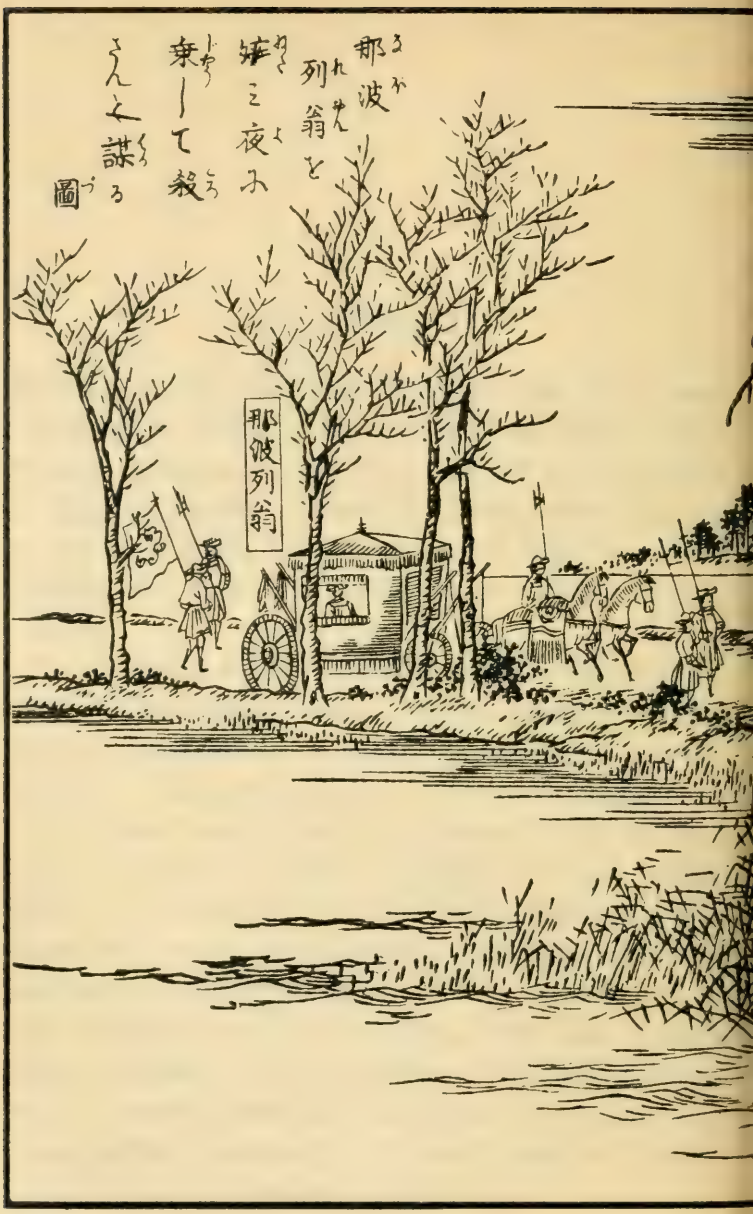

Napoleon going to be

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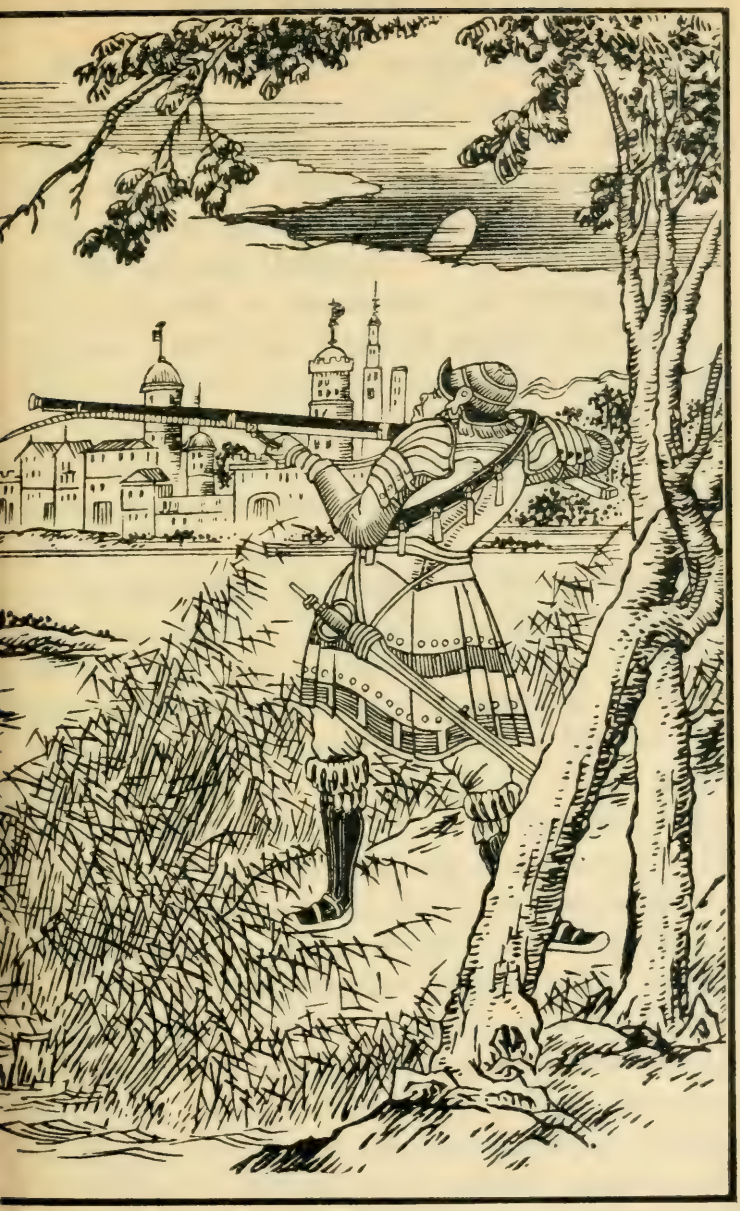

killed by assassins.

Some time before this (on the 3rd of the ninth month of the previous year) he made a commercial treaty with North America, also with Austria, as the latter made proposals of peace with France, giving France all the land between the Rhine and Holland. It was the 9th of the second month of the second year of the Dog of Kyowa (1801), but England would not join the alliance, and on the 28th day of the third month he made a treaty with two Sicilian kings. On the 15th day of the seventh month he made a concordat with the greatest sacred priest (the Pope).

On the 24th of the eighth month he allied with Haranzu Bey (in Japanese version), and on the 28th of the same month he made peace with the late Batavian party. On the 29th of the ninth month he had a treaty of peace in Madrid with Portugal, and on the 1st of the tenth month with England, and on the 8th of the same month treaty of peace with Russia and Turkey. On the 9th of the eleventh month he made a declaration of peace, to which the envoys of the different countries were invited, and Napoleon was heartily congratulated on his success as First Consul. Before this, in June, the French army was defeated in Egypt, and had to return the foreign possessions to Egypt, and the few survivors managed to escape to France. All the people looked upon it as a

great disgrace; but the nation being so taken up with the peace declarations, forgot their own grievance.

Napoleon wanted to improve all sciences and treaties, also to enlarge the navy, and encourage colonisation, by which you will see Napoleon was not only a great soldier but a clever statesman as well.

In the first month of the third year of the Wild Boar of Kyowa (1802) he commanded his own guard as First Consul and went to Lyons, where he restored the St Alpin party. All the governors in France appointed Napoleon to superintend that party. At that time he had a treaty of peace with Great Britain at Amiens. At this time he had also been very successful with colonisation, and already saw the fruit of his labour; then started improving the national laws; and he acquainted the Pope with the result of the temple, and restored many schools which had before been destroyed. Napoleon also created some new laws for the benefit of the emigrants, which policy the French people were very pleased with, and he became very popular among the folk.

On the 8th of the fifth month, at the council meeting, they reappointed Napoleon as First Consul for another ten years, which office he willingly accepted, and undertook all duties connected with it without any help. More than half

the populace wanted him to hold this position for the remainder of his life; they praised the deeds of his early life, and offered him a larger body-guard, by which he obtained great power, and used it to overthrow the oppressors of the people. He made himself so popular that the nation got up a petition and sent to the council meeting to have him appointed Consul for ever.

On the 2nd of the eighth month the meeting granted this petition, by which Napoleon held the reins of government firmly in his hands, and nothing could be done without his approval. The governors were so loyal that they took an oath of allegiance to him. Napoleon, seeing everything was going smoothly in his country, became ambitious to invade other countries; on the 26th of the eighth month he annexed the island of Elba to the French Republic, also Piedmont and the Duchy of Parma; the latter was an independent country previous to this, and used to be disturbed by anarchist parties, but now enjoyed peace under the French Republic. Napoleon made fresh laws for this new territory, established many schools, and regulated the roads and houses, and also made canals. This gave employment to the populace, and the people enjoyed their welfare.

While Napoleon established this charitable policy, England became very jealous. He got one of the English daily papers which said, "France

had a treaty of peace with us only to escape danger. Now France is building warships; when her naval power equals ours she will break her oath and fight against us." Napoleon said, "If this is the opinion of the English people, England will never be satisfied with the treaty she has made with us, therefore it is better for us to make hostile advances." For this reason he made all preparations for war. Before war had been declared, letters passed between them, each country accusing the other of breaking its oath of allegiance.

It was the first year of the Rat of Bunkwa (1803) war was declared between England and France.

Hanover, which lies between these two countries, and belonged to England, and at this time Napoleon sent Marshal Mortier to besiege this country. On the 3rd of the sixth month they took an oath at Scheveningen, in spite of which they ransacked all the castles. Though England and Hanover had allied, the former did not come to help the latter, for which reason France besieged Hanover. Germany also wanted to ally with France and fight against England. The whole European continent deserted the latter, and made a new law forbidding English ships to land at any of their ports.

On the 20th of the sixth month of the same year he prohibited all commercial transactions with

England, and gathered the whole French fleet together between Havre and Ostend, but they did not yet commence fighting operations, though England had already sent ships to many German and French ports, and invaded the land between the Elba and Weser. On the 15th of the second month of the second year of the Ox of Bunkwa (1804) the anarchists attempted to assassinate Napoleon, but were unsuccessful, and forty-three of them were imprisoned, including Moreau, Pichegru, and Georges. At the same time he found out that this anarchist party held secret communications with the English ambassador (Duke d'Enghien). Several French people who had emigrated to different parts also had secret communications with these conspirators, so Napoleon commanded General Colli to lead two battalions, and on the 15th of the third month they crossed the river Rhine and secretly landed at Kiel and Dettingen, and captured English and other ambassadors; after sending them to be court-martialled in Paris, burnt them at the stake. Russia hearing this, complained to France that it was against the international law to kill ambassadors belonging to other countries. Napoleon sent reply that he could not alter this manner of punishing traitors. Someone told Napoleon that the English minister (Francis Tallyrand) at Munich and Spencer Smith at

Stuttgart intended raising another rebellion in France; these two returned to England and pleaded their innocence, so that the English government explained to Napoleon for them, but as a matter of fact they were really guilty. All the officers in France held a meeting, and came to the conclusion that all the trouble was the result of having a republic instead of an empire, and therefore decided to elect an Emperor. On the 30th of the third month of the second year of the Ox of Bunkwa (1804) the tribunal made the following proclamation:—"Because our country was a republican one and had no royal family to look up to, it caused great trouble to the government, for which reason it is necessary to have an Emperor elected, and give him the entire power; also that the Bonaparte family should succeed to the throne."

The President of the French Republic agreed to this proclamation, and all said that this had long been their desire. On the 18th of the fifth month of the same year the senate held a council meeting; and on the 20th day of the same month they put on the throne the first Bonaparte, whose Christian name was Napoleon. At the same time several generals, who had been head of their barracks, thought it might be dangerous for the future to crown Napoleon, therefore it was a great grief to them when he was elected as

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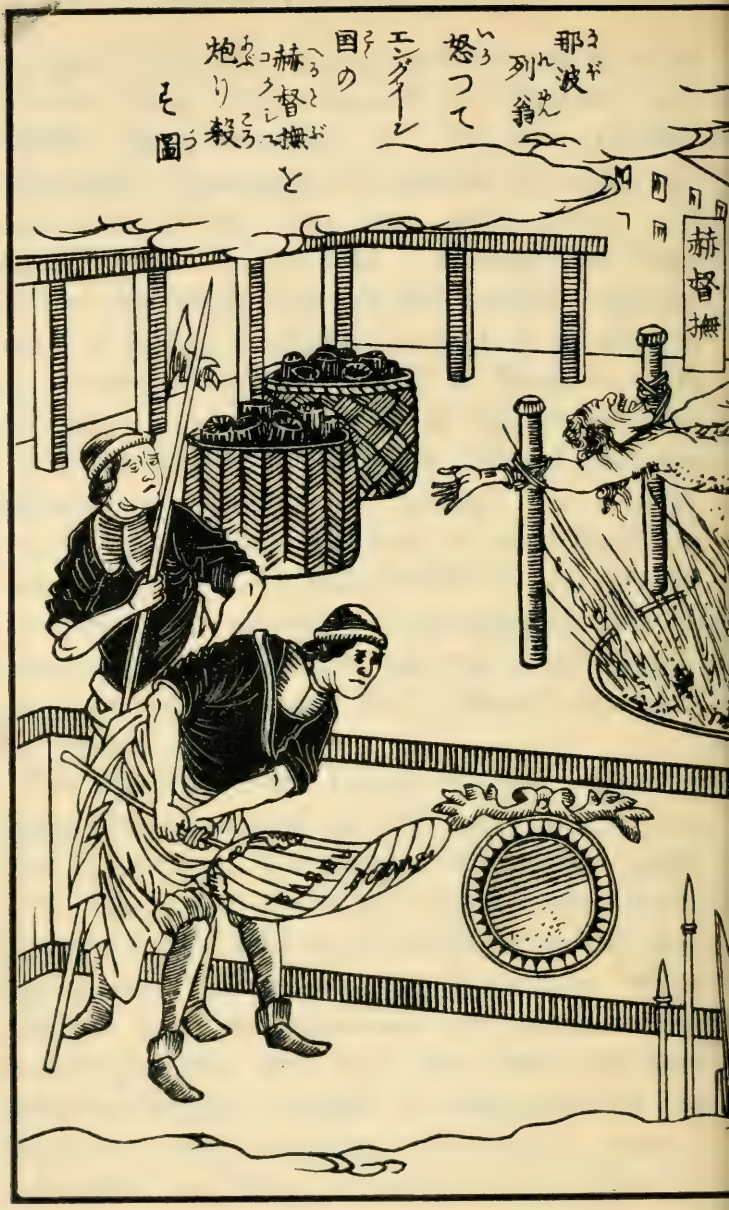

Napoleon burning

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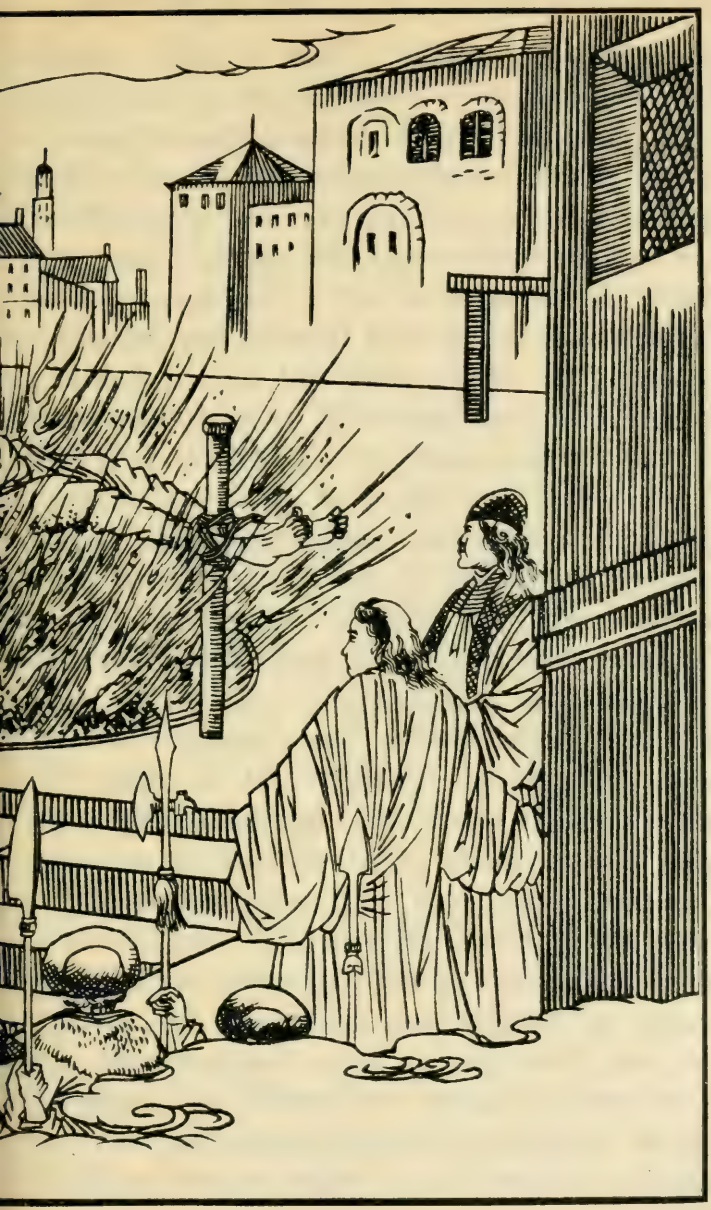

the British Ambassador.

Emperor. But it was of infinite advantage to Napoleon to be able to use his own influence, and he wished his subjects to be very loyal to him. He sentenced many disobedient subjects, among whom were Pichegru, who was put into prison and died there; also Moreau, who knew all the traitors, but was not concerned in this conspiracy, on which account he was released from prison and banished to America. On the 25th of the sixth month Georges and nine of his confederates were put to death, several of them were released, and others had to take holy orders. So in this way Napoleon got rid of all who opposed him. Since he came to the throne his ambition to rule all Europe had become stronger still, and at this time the French army was better trained than that of any other country, besides all of which, other nations were afraid of Napoleon's strength and determination. On the other hand, all the neighbouring countries were very weak and indolent; also they had no one ready to take up the lead for them, which made it easy for Napoleon to annex these countries to his own.

On the 2nd of the twelfth month of the same year the Pope came to Paris to crown Napoleon, who had for some time past wanted to invade Italy, but thought it wiser to wait until after his coronation, and started the invasion immediately after this had taken place, and destroyed all the republican parties which he had formerly assisted.

On the 15th of the third month of the third year of the Tiger of Bunkwa (1805), Prince Eugene de Beauharnais was elected King of Italy, and his younger sister Eliza as Princess de Piombine, and her husband as Prince of Legs. He also annexed Piacenza and all states of Piedmont to France. He then went to Paris from Italy with his whole army, and found that Austria had allied with England and Russia. He at once invaded Germany, and on the 25th of the ninth month crossed the river Rhine and made a treaty of peace with Bauzen Wurtemburg. At this time Baden betrayed Germany and sided with Napoleon, and wherever he went was victorious.

On the 13th of the eleventh month in the second year of the Tiger (1805), Marshal Murat occupied Vienna, and at the same time Napoleon took possession of Schoenbrunn.

On the 2nd of the twelfth month of the same year he defeated the Russians at Austerlitz. The German Emperor made proposals of peace. On the 26th of the same month Napoleon and the German Emperor met and took oath at Freyburg. Germany had to cede its most fertile land to France. Bauzen, Wurtemburg, and Baylen became empires, giving each their own emperor. Prussia gave Hanover over to France and proposed peace with that country, but as Hanover is related to England, the latter was at enmity with Prussia

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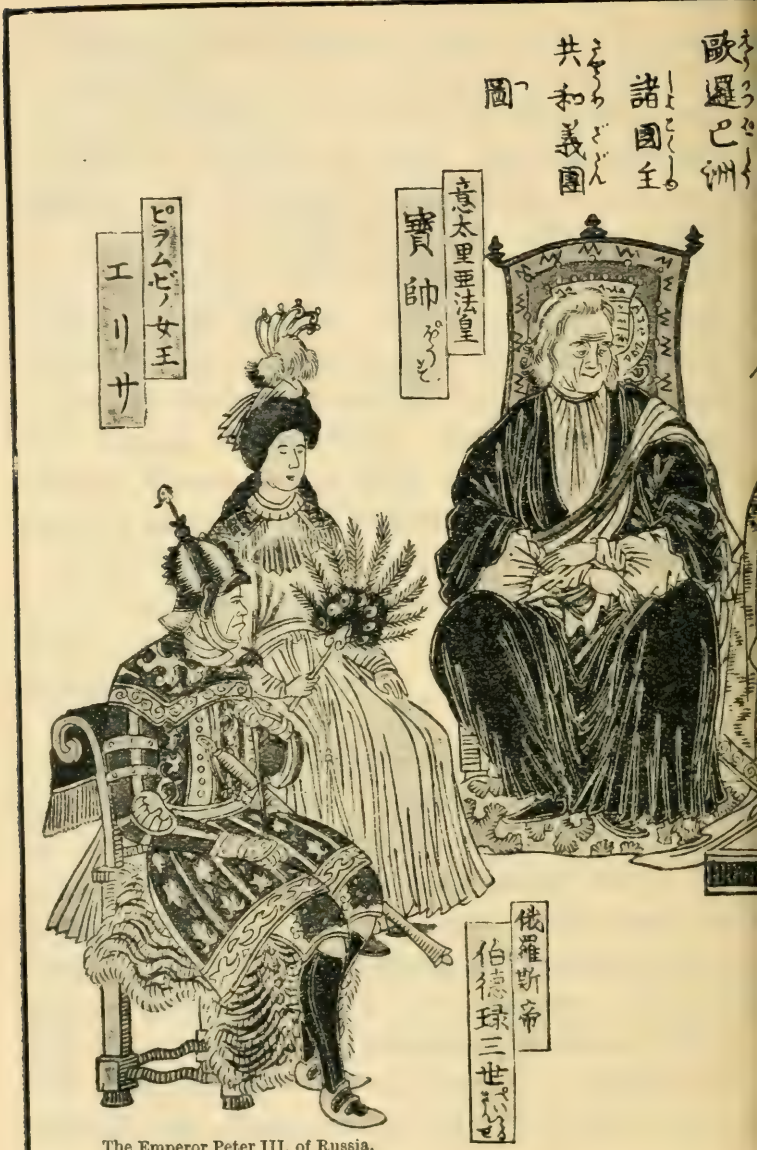
The Empress Eliza Piombino.

The Bishop of Rome, *i.e.*, the Pope Pius VII.



The Emperor Peter III. of Russia.

The Coronation of

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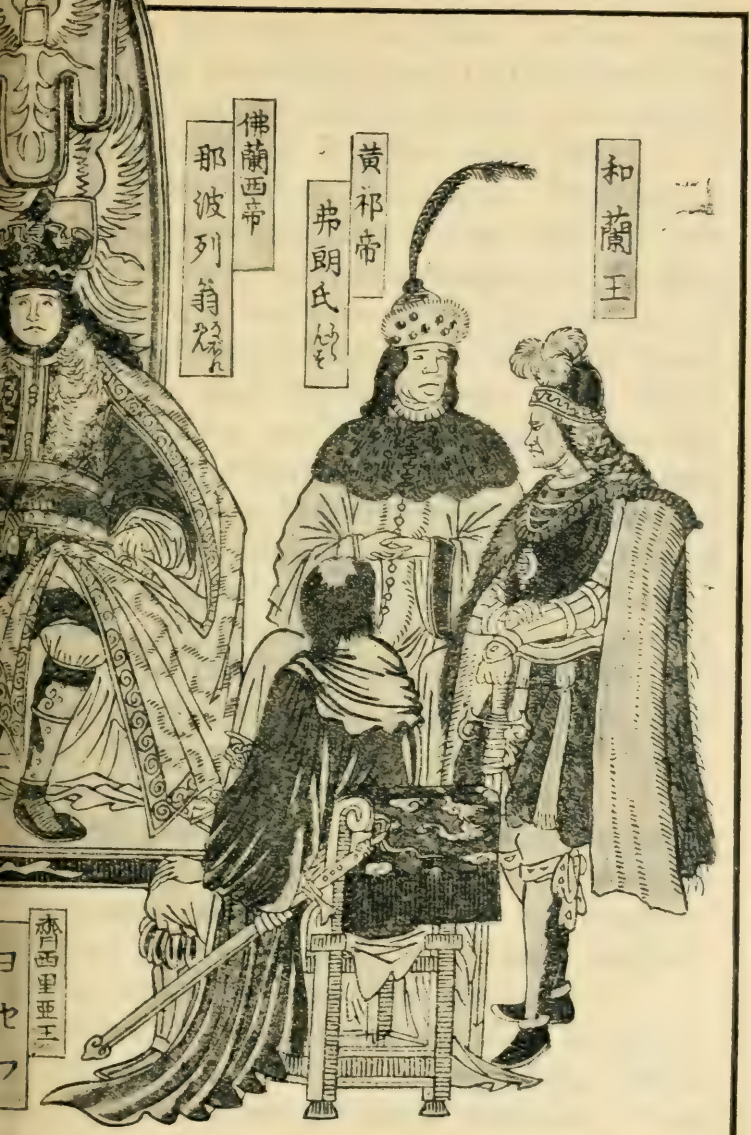
Napoleon,
Emperor of France.

Francis,
Emperor of Austria.

The
King of Holland.



Joseph, King of Spain.

Napoleon at Paris.

for giving Hanover up to France without their consent, and proclaimed war. In the fourth year of the Rabbit of Bunkwa (1806), the cabinet ministers presented Napoleon with the title of Daimio (which means the Great). Through all this he became very haughty; he made his son (a King of Italy) marry the daughter of the King of Baylen, also made Josephine (his niece) marry the Crown Prince of Bauzen. In the third month of the same year Napoleon made Murat Grand Duke of Clives and Bey, and made his brother Joseph King of Syria and Napoli. At this time Venetia became a French territory, and Napoleon gave his sister Pauline the title of Duchess of Gatsoli; he gave the Minister of War, Marshal Belthail, the castle of Neufchatel. Napoleon raised Tallyrand to Duke of Brievents, and Bernadotti to Prince of Pante Corva, and all the other officers and soldiers received some reward, according to their merit during the war.

On the 11th of the seventh month in the fourth year of the Rabbit of Bunkwa (1806) he made his headquarters on the Rhine. In the 8th month of the same year the Emperor of Germany resigned, and the whole government was destroyed.

Although Russia had proposed peace to France, the nation did not like the tyranny of the French government, and rebelled against Napoleon. They had a severe fight at Jena and Auerstadt, and were

completely defeated. All other strong fortresses had surrendered to France, and Saxony was also cut off from Prussia.

The Prince of Hesse fled from his castle, and on the 27th of the tenth month he entered Berlin. On the 1st of the eleventh month he commanded his whole army to fight against England, and prohibited his subjects to communicate with that country.

Napoleon wanted to rescue Poland, which was fairly defeated by Russia and Prussia. These two countries helped each other to oppose France. On the 26th of the twelfth month of the same year they fought against France at Bobrinsk, and the Russians were defeated. On the 7th of the second month of the following year the Russians were defeated at Eylau, and at the same time Turkey invaded Russia and lessened the latter's forces, besides which, Russia was defeated at Friedland, and finally Russia and Prussia proposed peace with France. On the 7th day of the seventh month they took an oath at Tilsit, and in this war Prussia lost about four million men, and had to pay an enormous sum of money to France, and give up all important fortresses to that country till the money was paid. Napoleon gave part of Warsaw to the King of Saxony, and Westphalia to Heronemus (Napoleon's brother), who married the Princess of Wurtemburg. Napoleon then re-

turned to Paris after a great victory. On the 27th of the tenth month of the fifth year of the Dragon of Bunkwa (1807), for political reasons he allied with Spain, and made war between that country and Portugal, after which he fought with Spain and captured several Spanish dominions. Napoleon again issued a new law prohibiting his people to communicate with England. He had already several times made this law, but it was violated by the people. He thought that if all intercourse and trade with England was stopped, the latter would suffer without war being made.

On New Year's Day in the sixth year of the Serpent of Bunkwa (1808), Napoleon annexed Kiel, Cassel, Wessel, and Flushing. At this time they had riots in Spain, of which Napoleon took advantage, and took possession of the whole country; also made his brother Joseph (King of Napoli) King of Spain, and his brother-in-law (Murat) King of Napoli; he also gave Berg to the youngest son of the King of Holland.

The Emperor of Russia met Napoleon at Erfurt to renew the formal oath of peace. England, seeing France take possession of Spain, attacked the latter, and on the 29th of the tenth month he defeated the English. The Emperor of Germany, being so often beaten by France, wished to avenge himself, and on the 9th of the fourth month of the seventh year of the Horse of Bunkwa (1809)

he proposed making war with Napoleon, who accepted this proposal and defeated the German army. On the 12th of the month Germany sent messages of peace and gave Vienna over to France, and on the 12th of the seventh month they ceased fighting, whilst the treaty of peace was being drawn up. On the 14th of the tenth month they took an oath of peace in Vienna, Germany having to give France several states, as well as an amount of gold and silver.

The first Empress, Josephine, having no children, on the 16th of the twelfth month of the 7th year of the Horse of Bunkwa (1809) Napoleon divorced her, and married Marie Louise of Austria, and made her second Empress. At this time he raised the King of Italy's son from first primate to Prince of Frankfort. He then made Hanover and Westphalia into one state. On the first of the 7th month Napoleon dethroned the King of Holland, and annexed this country to France; also Walcheren, which is near the three rivers Elbe, Weser, and Meuse, as well as Wurtemburg, and part of Bey and Westphalia. He became very influential and luxurious. Although now more than half the continent belonged to Napoleon, he had not yet settled with Spain, and England was quite independent, and also Russia, whose politics were impenetrable.

In the 9th year of the Monkey of Bunkwa

(1811), Russia and Silesia raised an army against France; the latter also prepared for war, but the Silesian army besieged Dantzig and other fortresses which belonged to France. At this time the armies from all the different countries were gathered together in Germany, and were under the command of Napoleon, awaiting his orders to fight against Russia.

On the 9th of the fifth month in the tenth year of the Chicken of Bunkwa (1812) he started for St Cloud, and on the 26th of the sixth month he crossed the river Niomen, and on the 15th of the sixth month he entered Moscow (the old capital of Russia); then the Russians made about five hundred fires in different parts of the city, and burnt out the whole of it; the wind blew strongly, and the fire, which blazed rapidly, continued for seven days. After this Napoleon's army was defeated; he wanted to rest his army till the following spring, but the city was entirely burnt out, and consequently there was nowhere for them to shelter, so on the 17th of the tenth month he had to retreat; his army met with great snowstorms, and most of his men were frozen to death, only two or three thousand survived; thus he lost most of his army, besides which he received reports from his own country that General Mallet was plotting against him, so he left the King of Napoli to command those of the army who survived at Smolensk. On the 18th

of the twelfth month Napoleon returned to Paris. At this time there were many riots in Spain, which was a great disadvantage to France.

The Pope wished to make peace between France and Spain, but the Pope's opinions were unprofitable to Napoleon, so the latter did not obey him, which displeased the Pope, and he tried to cut all religious ties between himself and Napoleon, who got angry and captured the Pope, and imprisoned him in Paris. He then wanted to suppress the riots in Spain.

On the 28th of the first month of the Dog of Bunkwa (1813), Napoleon released the Pope and renewed the former oath with him at Fontainebleau, and called it the completed concordat, with which Napoleon threatened the rioters. On the 27th of the third month Russia declared war against Napoleon, who invaded Germany, and on the 2nd of the fifth month he defeated the Russians at Ludzen. On the 20th and 21st of the same month he defeated the Prussians at Bauzen, also invaded Silesia. At the same time Marshal Davoust regained Hamburg, and on the 4th of the sixth month of the same year they agreed to call a halt, and Austria wanted to make peace between France and Russia, for which purpose they held a council of peace at the Hague, but it was unsuccessful. On the 10th of the eighth month Austria declared war against France, and a severe

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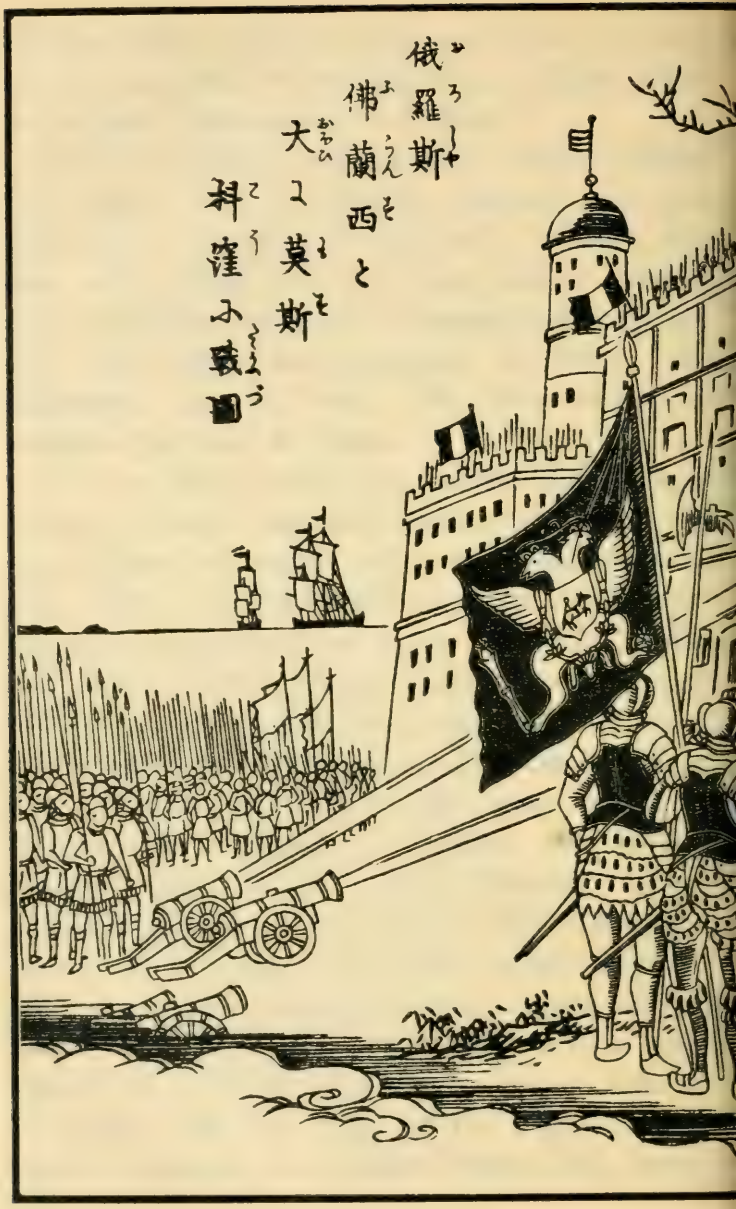

Napoleon's attack on Moscow—

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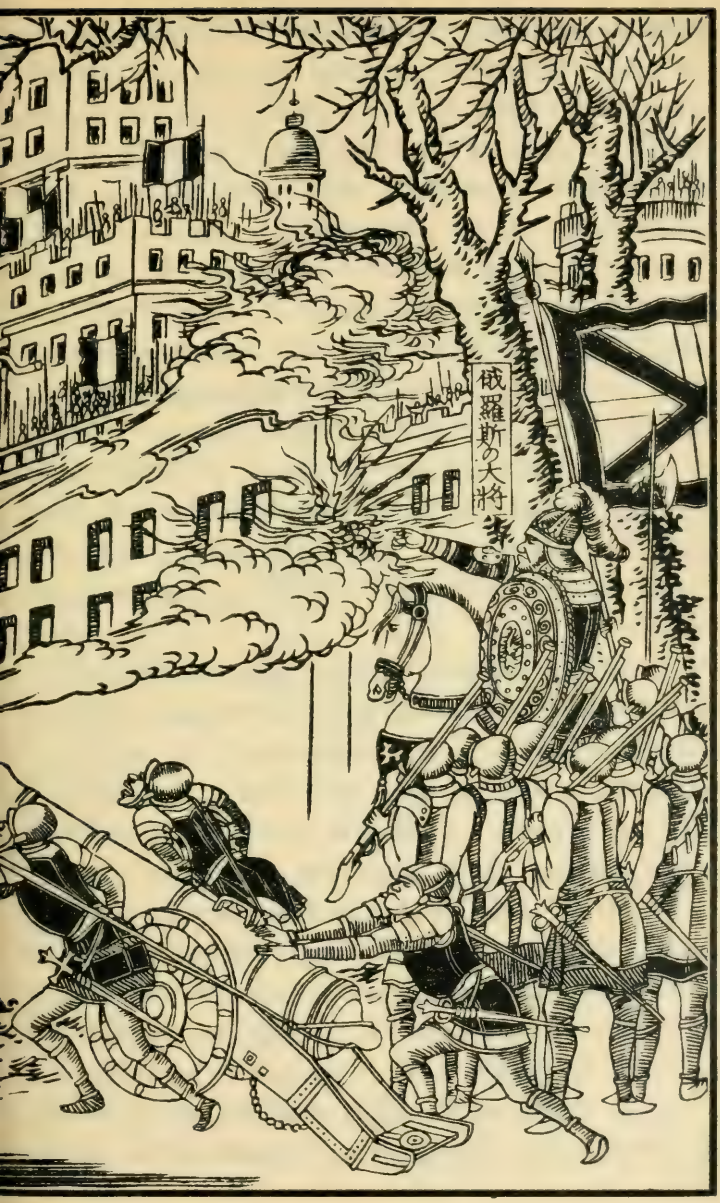

the artist has put the French inside and the Russians outside.

battle took place at Dresden, Austria being defeated. General Moreau was seriously wounded. This was Napoleon's last victory. On the 26th of the eighth month Blucher fought gallantly against the French at Konisberg, who were completely defeated and had to retreat. On the 29th of the same month General Blucher's army rebelled against Napoleon, and the Prince of Silesia entered Germany with his entire army. On the 6th of the ninth month Napoleon retreated from Dresden to Leipsig, being afraid the enemy might cut off his access to France. Each battle he fought he was defeated, and on the 19th of the same month more than half of his army retreated to the other side of the Rhine. After his great loss at Hanau, Napoleon returned to St Cloud.

On the 1st day of the twelfth month of the eleventh year of the Dog of Bunkwa (1813) all the countries sent representatives, who held a meeting at Frankfort, where they took an oath of allegiance and decided to punish Napoleon. They sent a letter to him ; the latter saw their letter, but ignored it The allied armies had already crossed the Rhine and were daily approaching. Duke Wellington of England crossed the E—— mountains and quartered off the field of Galornnia. At the same time he drove Napoleon to Valencia. Had Napoleon renewed the friendly relations with Ferdinand, King of Spain, with whom he proposed peace with the

allies, the latter would have agreed, and Napoleon would not have lost his dignity, as he was much feared by all the nations, but unfortunately he took the opposite step, which was fatal to him.

On the 25th of the first month of the twelfth year of the Wild Boar of Bunkwa (1814) he left Paris, and the wheel of fortune turned against him, entirely wrecking his life, since when he had occasionally won battles, but nothing worthy of mention. On the 1st day of the second month of the same year, Napoleon was defeated by Marshal Blucher at Brienne. Had he proposed peace to the latter, he might still have held his position there, but the former was too proud, and wished to regain his fame, without considering the strength of his enemy. On the 30th day of the third month all the allies attacked Napoleon, who made his whole army surrender. Marshal Blucher captured Montmarte, and the Kings of Russia and Prussia, with the first division of the allied armies, surrounded the palace.

On the 1st day of the fourth month, after severe fighting, the palace was surrendered, Napoleon himself escaping to Fontainebleau. On the 2nd day of the same month all the allies sent representatives, also the French diplomatic party held a council, at which they decided to dethrone Napoleon, to put the Bourbon family on the throne instead of him. On the 11th of the fifth month

they forced Napoleon to sign the deed of abdication; they at the same time gave him the island of Elba to rule. On the 28th of the same month the latter embarked, and soon after reached the island of Elba. This island is near Frèjus.

About fifteen years ago, when Napoleon came back from Egypt victorious, he landed at this port, where he was warmly received by the people. Now that he landed at the same place as an exile, everybody in the island pities him in his misfortune. He learned that the French people did not like the new government, and thought more and more of Napoleon every day. On the other hand, all the allies began to enjoy the peace, at the same time neglecting the army. In his own heart Napoleon was pleased at this, and hoped to regain his former position.

On the 26th of the second month in the thirteenth year of the Rat of Bunkwa (1815) the latter left Elba with 1100 men, and on the 1st day of the third month of the same year landed at Cannes, near Frèjus, which faces the Mediterranean, and at once invaded the land. While on his way to Grenoble he met Latroux and his army, who at first pretended to fight against Napoleon, afterwards joining his forces. They then entered. The new Emperor, Louis XVIII., hearing the news of Napoleon's second abdication, fled, so that he entered Paris without even the sound of

a gunshot. The kings, emperors, and representatives of the different allies who had met at Vienna were surprised at the news of Napoleon's re-entry into Paris. They at once proceeded to make preparations for war, and at the end of the fifth month they started their campaign. At this time Napoleon's army increased, and of the 13th of the sixth month he crossed the river Somme to attack Wellington and Blucher, who commanded the whole armies of England, Belgium, and Prussia. On the 16th they had a severe battle at Frèjus. Napoleon had little advantage. General Ney commanded the left division, and went to Quatre Bras. The latter wanted to cut off the enemy's way from Brussels. The Russian army had retreated, and the English and Dutch army temporarily retreated to an adjoining wood. It was Marshal Blucher's plan to gather together the armies of the different countries and to attack Napoleon after a pretence of being defeated. At that time the latter himself marched to the hill of Waterloo and attacked the strongest army, which was under the command of Wellington. The rest of the English and Dutch army were under the command of William I. (then Crown Prince of Holland), who took part in this battle. Awaiting the sunset, Blucher returned with all his men and attacked Napoleon's right division. This was the severest war the world had ever

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English soldiers guarding

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Napoleon at St Helena.

witnessed. The Crown Prince of Holland was most distinguished for his bravery. Napoleon, after being completely defeated, fled to Paris. On the 21st all the Prussians held a meeting and advised Napoleon to resign in favour of his own son. He agreed to do this, but it was in vain, as the Bonaparte family would no longer be allowed to keep the throne. He fled to Malmaison, then reached Rochefort, whence he intended to cross the ocean to America, but the English fleet cut off his way. On the 14th of the seventh month he had to surrender to Captain Maitland, who was in command of the English fleet; the next day he was removed to the English ship called *Bellerophon*, and was sent to St Helena, where he was imprisoned at Langwood, and was guarded by an English army. Napoleon was in very good health during the six years that he was imprisoned, and on the 5th day of the fifth month and the sixth year of the Horse of Bunslei (1821) he died, in his fifty-first year. According to his will, he was buried in the valley; and on his tombstone was engraved, "In memory of a brave General."

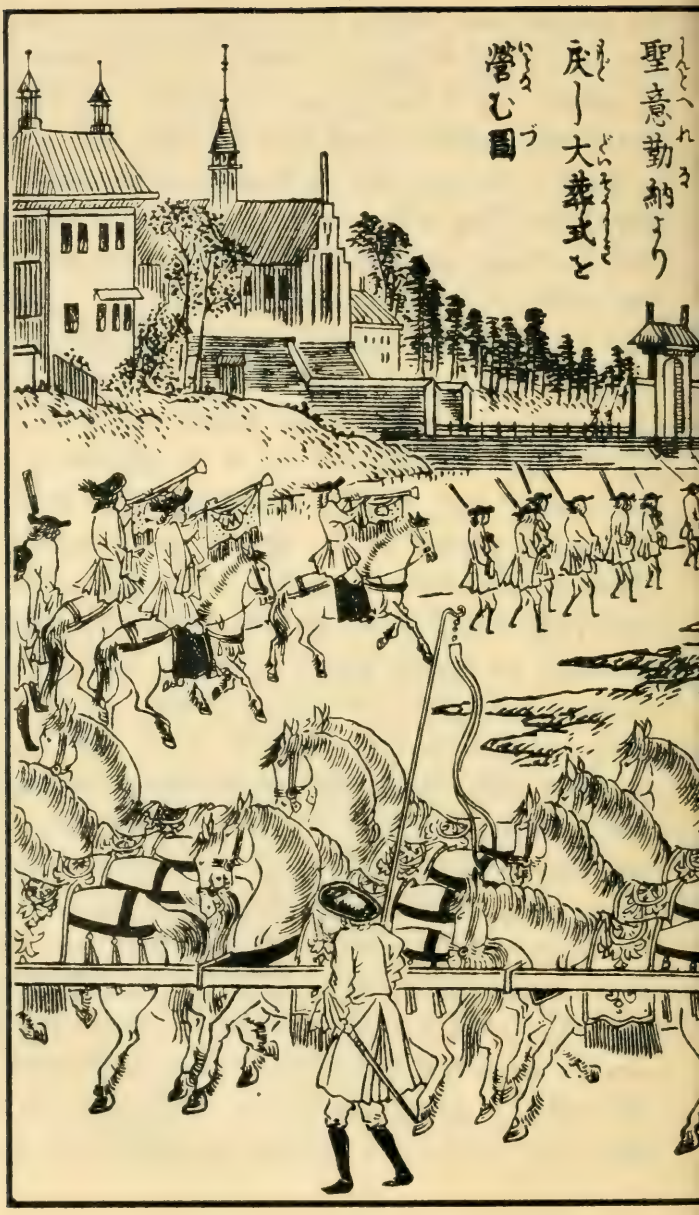
Twenty years after his death, and the twelfth year of the Ox of Tempo (1840), he was re-interred at Paris as the Emperor of France. There had been rumours in France, saying that Napoleon was still alive at St Helena, and he would return to

France in 1840 to fight against the new government, consequently the people became very excited, and many people loved Napoleon, therefore in their own hearts they did not like the present government, in consequence of which ministers and senators wanted to have Napoleon's coffin transferred from St Helena to Paris, and give him a royal funeral to please the public; they asked England's consent to do this. The King of France appointed Prince Louis Philippe to be commander of the ship *Bellerophon.* On the 7th day of the seventh month this ship left Toulon, and on the 8th day of the tenth month it arrived at St Helena. On to the night of the 15th they dug up Napoleon's remains, the officers of England and France being witnesses, and the next morning they opened the coffin, and found that Napoleon looked just the same as when alive, even after having been buried for twenty years. On the afternoon of the 16th the gun carriage left the grave in the valley, one gun being fired as a signal that the coffin was on board ship. During the night all the priests read the prayers for the dead before the coffin containing Napoleon's remains, and on the 17th the *Bellerophon* set sail, on the 30th day of the eleventh month they reached the coast of France, on the 15th of the twelfth month the remains were interred at Paris. The officers who guarded the coffin were very sincere and

dignified. There were over 125,000 military people present. The whole funeral route was covered with sand. The spectators numbered over 100,000, many of whom paid huge sums to stand on the tops of houses. The funeral ceremony was not impressive, as all the old army officers who had fought under Napoleon marched in front of the gun-carriage bearing his remains. King Louis Philippe followed the gun-carriage with all his equerries and attendants, the 45th division of the infantry, among them being representatives from cavalry and Ajaccio (Napoleon's birthplace). Two hundred bands played the funeral march as they entered the churchyard, three archbishops and twelve bishops, dressed in their purple vestments, said the service of the dead. Five hundred bands and a choir of 150 sung the funeral hymn. The pall was very elaborate, the length was 3 jo 2 shaku 9 sung (about 33 feet), breadth 6 shaku 4 sung 6 bu (about 17 feet), heighth 3 jo 6 shaku 2 sung (about 36½ feet). The coffin was placed on a four-wheeled gun-carriage, the four wheels being gilded. The front of the carriage was carved in a half-moon design. A group of Guards held the crown of an ancient emperor over Napoleon's coffin. Several stood at the four corners, holding trumpets in their hands. On the front of the pall they engraved Napoleon's last words. One of the officers followed the procession, holding Napoleon's sceptre. Inside

the pall was wrapped the coffin, the length of which was 1 jo 6 shaku 4 sung 6 bu (about 17 feet), height 9 shaku 5 sung and 8 bu (about 7 feet); it was covered with purple velvet, the letter "N" being embroidered on the top of it, on top of which they laid his sword. Six goddesses with golden helmets decorated the upper part of the carriage. All the figures were life-size, each one holding a shield. All the sticks, armours, hats, and crowns which he had used during his lifetime were put on the top of the coffin, outside the pall, from a height of 4 jo 9 shaku 3 sung 8 bu, decorated with gold and velvet, this drawn by 16 horses, each group of 4 horses being in one line, each horse being covered with a gold-embroidered cloth, and on their heads they had white plumes, the reins being made of ropes of gold. The coachman's livery was the same as that of the royal family. All around the gun-carriage were stationed 500 sailors who were on board the *Bellerophon*. Fifteen hundred of the Emperor's Guard, in the uniforms which they had worn on the battlefield, followed the procession. When the gun-carriage entered the church all soldiers presented arms. This ceremony is only practised when people of high rank are buried. All the soldiers inside the church put their swords on their shoulders and knelt down. After the bishop had finished reading the creed, the 36th

To back on p. 174.



Napoleon's funeral

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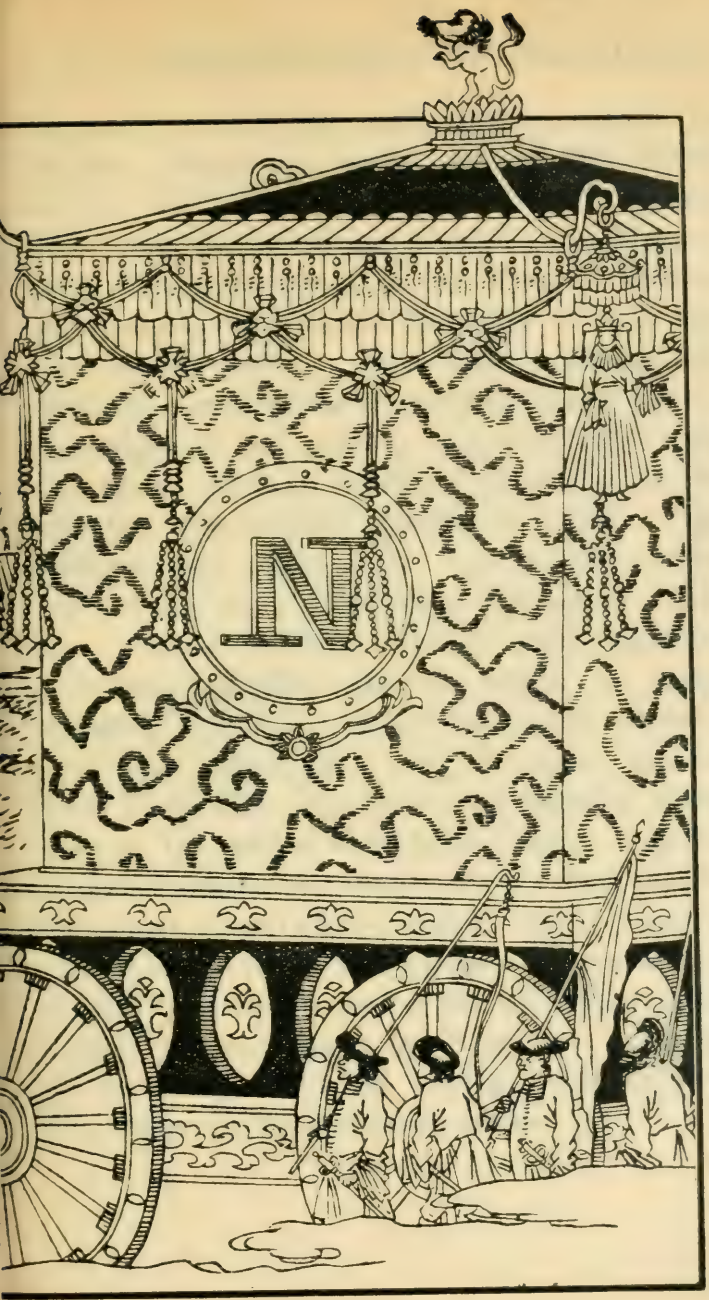

at Paris.

Volunteers carried the coffin and proceeded to the altar. Napoleon's sword, covered with velvet, was put on the top of the coffin. General A—— took the sword and handed it to Marshal Soult, who presented it to the King of France, who commanded General Bertrand to put the sword on the coffin. After this ceremony, the coffin was carried to the sacred place in the church. The height of this place is 4 jo 9 shaku 3 sung 8 bu (about 50 feet), covered with pure gold, and decorated with several colours in velvet. The ministers, city mayors, etc. sat on the chairs, which were most elaborately decorated. The grave was covered with a sacred eagle, modelled in bronze, spreading out its wings, its wings measuring 9 shaku 7 sung 8 bu (about 10 feet). Inside the sacred place they lit many candles, which lit up with blue flame, and reflected themselves on the golden walls, besides which they had 60 silver lanterns, the brightness of which dazzled the spectators, and all the armour which Napoleon had captured from his enemies decorated the inside. They had, as well, a list of all the names of those who had fought for Napoleon. After all this ceremony the royal carriage went back to Paris, followed by numerous officers.

CHAPTER III

Let us again explain about France, that during the last fifty years war, in which France greatly distinguished itself, and became known as one of the great countries. At first the Bourbon family were the reigning family. In the fourth year of Kwanseim the whole royal family became extinct, consequently France was made a republic. In the first year of Bunkwa it was made into an empire, and Napoleon Bonaparte was crowned, calling himself Napoleon I.

In the eleventh year of Bunkwa all the allies destroyed the Bonaparte family, allowing the previous royal family to reign again, the King being called Louis Philippe XVIII.

In the second year of Kwansei this country had eighty-three states. In Napoleon's time he enlarged it to one hundred and thirty states. It had a population of 42,000,000 people. On the 30th day of the fifth month and the eleventh year of Bunkwa a meeting of representatives was held in Paris, in consequence of which France gave up

the land of which Napoleon had formerly taken possession.

On New Year's Day of the fourth year of Kwansei, France regained all she had lost, which made in all eighty-six states and a population of 33,000,000. In olden times the states varied in size, but at this time they were all of the same size, and named after the river or mountain. On the south it was bounded by the Mediterranean and Spain, and on the west by the Atlantic Ocean, on the north by Belgium and Holland, and on the east by Prussia and Italy. Its capital was Paris on the Seine. Besides this mainland they had the island of Corsica, this being counted as one of the eighty-six states. In the Bay of France there were two or three small islands, and in East India they had many other islands. In South America they had part of Guiana; in Africa, Gambia, etc., belonged to France. Their system of government was to have a king, who would obey the constitutions. At that time women were not allowed to reign in France.

Generally the French inherit their titles, therefore could not marry anyone below their own rank. They all had to pay a certain tax, which varied according to their rank. If they did not pay this, their title was taken from them.

The King himself had the privilege of making new laws, but could not bring them into force

without the consent of Parliament. Every year he appointed two fresh private secretaries for himself. The French officers are very impulsive and courteous, but shallow and insincere. They planned to make canals right through the country, seven-tenths of which was done. They had much trade with Russia, Italy, Holland, and Spain. Before the war they had about 7,000,000 interest in trade, but after the war the West Indian Islands, which belonged to France, had great disadvantage in trade, so that the interest was lowered, though after peace had been made they somewhat regained their former commerce. They had 65,000 in Napoleon's time, but in the twelfth year of Bunkwa they were reduced to 250,000. In the third year of Kwansei their navy amounted to seventy-four ligny boats, sixty-two frigates, twenty-nine corvets, and twenty-two brigs; among these, twenty-six ligny, twenty-eight frigates, eight corvets, twenty-six brigs were prepared for actual service, and so that they should be ready in case war broke out. They had 25,193 officers and sailors, 2870 guns. In the naval dock they were always building from six to ten warships; in the second year of Bunkwa, fifty-five ligny, forty-three frigates, without counting all the small boats. At present (when this book was written) they had sixty ligny in construction, thirty-one frigates, and more than a hundred and seventy smaller boats.

Their education was much neglected during the long civil war, but when Napoleon was appointed Consul he encouraged education; now they had primary schools for the infants, secondary schools for languages and science, and besides these they had also Universities for advanced agriculture, engineering, and commerce.

The latest information about the annual taxation is that it amounts to 839,595,661 francs, that is our 1,983,544 rivan 749 monme 1 bu 1 rin 25′. The annual expenditure 548,252,520 francs, besides the temporary expenditure of 290,000,000. The national debt amounted to 150,000,000 francs. After the war, France promised the allies to pay 700,000,000 francs, under terms to pay off 40,000,000 in a year. Till the end of the first year of Bunsei 150,000 soldiers of the allies were in the country and had occupied seventeen fortresses in France, all the expense of which France had to pay, this amounting to about 13,000,000 francs in one year. The depth of this country from north to south is about 150 ri, from east to west also about 150 ri. They have colonies in Asia, Africa, and America.

CHAPTER IV

A JAPANESE HISTORY OF PETER THE GREAT

PETER I., named Alexieff, was celebrated for his ability and virtues, and was called "the Great." He was made Czar, which is the Russian for Mikado. It was through this Mikado that Russia became such a large country. He was born in Moscow in the first year of the Ox of Myempo (1672); his father's name was Alexieff Mikainaif, and his mother, who was called Natalie, was the daughter of a noble lord (Narisku). Peter's home education when a child was incomplete, but being very clever he taught himself; people said that he would become "Peter the Great," consequently when his father died he stated in his will that he should become the Czar instead of the elder son. This was in the thirtieth year of the Wild Boar of Temwa (1682); and as at this time Peter was only eleven years of age, Sophie Alexieffana (his elder sister) wanted to rule. To gain her end she raised a mock riot, and said the disturbance was caused

through having such a young Czar, and that she should therefore be elected regent till he grew up.

When Peter was fifteen years of age he was very ambitious to regain peace in the country; and having studied all military tactics, he knew how to command his soldiers, and attacked Strelitz. After several narrow escapes he conquered and made them surrender; his whole army was surprised at his bravery, especially on account of his extreme youth.

After three years had elapsed, Peter then being just eighteen years of age, he was clever enough to find out Sophie's secret plots, in consequence of which he put her and all her partisans into a temple. Previous to this Sophie wished to dethrone Peter because he was not the eldest son, saying therefore he was not entitled to be the Czar, appointing Ian (Peter's elder brother) as Czar; so they had two Czars. But Peter forced his elder brother to resign, and entirely governed Russia himself, since which time he was anxious to enlarge the navy.

In the royal museum there were several old English boats. Peter, seeing these boats, became ambitious to build some more ships, but Russia having very little sea, few people understood anything about ships; they had no shipbuilding yards in their own country, for which reason all

his subjects abandoned the task of promoting the Czar's ambition to build more ships.

However, Peter had made up his mind to enlarge his navy, in spite of not receiving any encouragement from his subjects, and said to himself, " If we had more ships we could go straight across the water to other countries, thus avoiding delay, and communicate with civilised countries to get the latest inventions." Peter therefore tried to introduce English ships into Russia. At this time they had no frigates in that country. He elected one of his subjects as admiral.

When Peter's father (Alexieff) reigned in Russia he ordered Dutch shipbuilders to build one warship, which was christened *Arderal.* They wanted to sail to Astrakhan, but were attacked by the Cossacks, who burnt their ships, all the sailors taking to flight; among these latter were two Dutch engineers, who both returned to Moscow. Peter appointed them to be constructor-generals, and started shipbuilding.

In the seventh year of the Dog of Gonrokan (1693) they completed this warship, which had on board the two Dutch engineers, and at once sailed to Arkengel to import cloth to Russia for the soldiers' and sailors' uniforms.

Peter the Great was very anxious because his subjects were so idle and uncivilised; though his country was in a European continent, it was

entirely different to other countries. This state of affairs was brought about by their lack of education. The Czar thought the best remedy for this would be to invite professors from every country, and let them educate the people. Among those whom he invited was the distinguished Leholt, a native of Geneva, who was quite young, and when he became the Emperor's favourite companion and adviser, in which position he helped the Czar to carry out his great deeds. Firstly, he helped him to organise his army in the European way. Previous to this, the Hugenots rebelled against the French government. This was caused by the government issuing some stringent laws to which the Hugenots were opposed. Most of them fled to Russia. The Czar made more than 30,000 of these become soldiers. The Czar appointed Leholt and Gordon to command this army, which in a short time became well disciplined, and proved very useful to the country.

Peter thought the best way to civilise the country would be to open commerce with all other civilised countries. All Russia's principal rivers flow into the Black Sea and the Caspian Sea. He therefore intended to put many ships into these rivers. In later days, when he fought against Turkey, he himself went to the river Dnieper and wanted to take possession of Azov, to make it a commercial city, and enlarge the export and

import trade which was carried on through the Black Sea, but the enemy held out so strongly that he could not take the castle. So he withdrew his army and returned to Moscow. At this time there was a great famine in Russia; the only parts of this country which had no famine were Lega and Dantzig. Peter took some provisions from these places by boat to other parts of the country and divided them up. He invited engineers from Holland and Brandenburg to establish ordnance in Russia, after which the system of fighting became more regulated.

In the tenth year of the Ox of Genroku (1696), Peter established a shipbuilding yard on the bank of the river Dnieper, where he built twenty-nine ships. When these were completed, he fought the Turks at Azov and took possession of their fort, this being a very useful fortress. Peter wanted to make it a Russian stronghold. He also built fifty-five warships, which he stationed there. Peter commanded an engineer named Brackell to cut a canal between the Dnieper and Volga. He also sent many young noblemen to Holland and Italy to learn shipbuilding, others to Germany to learn military discipline.

In the eleventh year of the Tiger (1697) several soldiers in Strelitz and a few of the ministers plotted to assassinate the Czar, but Peter quelled the rebellion, after which he went abroad to see

the customs of the different countries, leaving behind three cabinet ministers to attend to the affairs of the state. Peter disguised himself as the Russian envoy, and travelled through Brandenburg, Hanover, Westphalia, and from there went to Amsterdam and Zaandam, where he dressed in the Dutch peasants' costume, and changed his name to Petromikaeloff. He was employed at the ships, and under this name lived in a little cottage, doing all his own work: whilst there Peter held secret communication with his ministers, and later on returned to Amsterdam, where he ordered warships which were equipped with sixty guns, himself superintending the shipyard. When this ship was finished Peter sent it to Arkengel. The latter was also much interested in all other branches of science, and had learned everything himself down to the most minute details. The Czar was very ambitious to study the art of navigation. To do this William the Third of Holland sent him to London, where he went disguised as an English sailor, staying at one of the shipyards in London. He would often say, "If I were not the Czar of Russia, I would be an English sailor." While in London more than six hundred men waited upon him, all of whom were military or naval officers, engineers or gunners. Everyone who knew the Czar, who had gained his university degree, was admired by everyone

for his great ability. After being in England for three months, Peter sailed for Holland, visiting Dresden and Vienna. He also wanted to visit Italy, but at Strelitz the people again rebelled against him.

In the ninth month of the twelfth year of the Rabbit of Genroku (1698), Peter returned to Moscow. Here he found that Gordon had already quelled the rebellion; however, Peter was very angry, and wanted to punish every individual who had been concerned in this plot; every day he put to death some of these offenders. Thinking that the leader of this plot was Sophie (his sister), he erected a guillotine in the churchyard of the temple in which she was confined and put to death 30,000 people, three of whom persuaded Sophie to raise a fresh rebellion against the Czar. These plotters signed a petition and handed it to Sophie through her bedroom window, but the conspiracy was discovered by the officers, by whom the rebels were instantly put to death. Besides those, 500 others were banished; Peter afterwards sent his soldiers to put these to death.

In the third year of the Dog of Hagli (1705) the Czar assembled a regiment; this was the 27th regiment of infantry; and two other regiments, which numbered over 30,000 men, who became well disciplined after three months' training. At this time the Czarina treated Peter with great contempt;

the latter, suspecting her of being one of the traitors, confined her in one of the temples, and changed her name to Helena, and deprived her of the title of "Czarina," making her of ordinary rank. In this year the Czar's two great friends, Leholt and Gordon, died. There was a man named Menschikoff, who was of quite humble birth, but having great ability, the Czar raised him to the post of cabinet minister.

The Czar, having already had several civil wars, thought the best thing would be to please the populace; he therefore reduced the taxes and went to other countries to get useful books, founded colleges in the large towns, made new laws to protect the Church, and invited all professors of science from the other European countries, promising his people to make them civilised and wealthier if they would keep peace in the country and stop all rebellions.

Peter kept his word to the people in every respect; he opened the gold mines, encouraged agriculture, sent out surveyors to make maps of the different countries, and established many factories.

The Czar had had war with Ostenlake, and signed a treaty of peace at Kerlowitz. In the fifth year of the Rat of Hayei (1707) they made the terms of the treaty of peace extend over thirty years; however, this was not kept. Charles XII. (King

of Silesia) with his entire army attacked and conquered Russia. The Czar, who was undaunted and despised the enemy, said to his subjects, "We have been defeated, but have learnt the art of war." Hearing that King Charles was away at Bologna, the Russians attacked Silesia and captured Leusland. In the seventh year of the Tiger of Hazei (1709) the Czar entirely defeated King Charles's army. The chief of the Cossacks, who was called Maseppe, had once been in King Charles's army, but now turned traitor, and went over to the Russians, to whom he showed his great loyalty to the Czar, and greatly strengthened the latter's army.

In the first year of the Rabbit of Shoku (1710) the Czar attacked Silesia, and captured several castles.

Charles XII., recognising his enemy's strength, asked assistance of the Turks, who sent an army to attack Russia. The Turks, who had four times as many men as the Russians, thought they could at once defeat the enemy. At this time the Russians had not yet made any preparations for war, but the Czar crossed the river Pruth and fought against the Turkish field-marshal; the former was surrounded by the Turks and was in a desperate condition. The second Czarina made proposals of peace to the Turkish field-marshal. In the second year of the Dragon of Shotoku (1711) the treaty of peace was drawn up; the Czar was

released and returned to Moscow, but had to give Aza up to Turkey, and other fortresses which he had captured several years previous to this. Since his return he fought against Silesia, capturing the whole of Finland. In the seventh year of the Tiger of Kyoho (1721) Silesia could no longer hold out, made Russia proposals of peace, which they accepted, and took their oath at N——. More than half Silesia was annexed to Russia. During this war Charles XII. and the Czar commanded their armies on the field of battle, and fought several duels, and once Charles retreated. In the evening the Czar, seeing the general of Silesia, said to him, " Tell your king I thank him, for he has taught me to fight."

For twenty-one years the northern part of Russia had had many wars, but did not suffer through this financially, on account of the Czar's great diligence and economy.

After this long war the Czar worshipped Heaven and made good laws, only punishing murderers and robbers who did not repent, and released all other prisoners.

In the third year of the Dog of Kyoho (1717) the people of the surrounding districts praised him as if he had been their own father, and called " the Great." On the 22nd of the tenth month of the seventh year of the Tiger of Kyoho (1721) a great declaration of peace was made ; all the ambassa-

dors from Russia, Holland, and Silesia attended this ceremony; several other countries also sent representatives. By this time the country was so far civilised; however, the Czar thought that after his death it would not be safe to leave the government of the country in the hands of his subjects; he therefore made a law that the Czar should appoint his own successor to the crown, and also made the cabinet ministers take an oath before him.

The Czar had for a long time been very anxious to invade Persia, and on the 23rd of the ninth month of the ninth year of the Dragon of Kyoho (1723) he defeated the Persians, taking possession of the northern part of Persia; he severely punished the wicked officers of the Persian government; among these was Aikafstolo, who was sentenced to death, but just as he was to be guillotined Peter ordered him to be banished to the borderland of Persia. Menschikoff paid 200 roubles to the Russian government, thus escaping death, but instead had his nose cut off. In the tenth year of the Serpent of Kyoho (1724) the Czar threatened to invade Denmark, making the Danish king pay 25,000 in silver; he then sailed to Kronstadt, and celebrated the completion of the twenty-one warships and 2166 guns. Peter afterwards fortified St Petersburg, and made a treaty of commerce with Silesia. In the fifth month of the tenth

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Charles XII. of Sweden pursued by

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Peter the Great of Russia.

year of the Serpent of Kyoho (1724) he recognised the Czarina's good deeds in the past, for which he crowned her, and in the eleventh month of the same year arranged a marriage between her favourite daughter (Anne) and the King of Silesia.

In the same year the Czar caught a fever, through which he lost all energy. In the ninth month of the tenth year of the Serpent of Kyoho (1724) Peter went to S—— to inspect the ordnance; after sunset he went to Cakuta. Several soldiers were crossing the river in a small boat; the wind was so high that the boat capsized; the Czar himself jumped into the water, saving more than twenty men, which caused him to have a relapse, and in the eleventh year of the Horse of Kyoho (1725) Peter, in spite of his illness, went patiently through the religious ceremony, but on the 8th of the second month of the same year his condition became very serious. The Czarina, who attended at his bedside, released Menschikoff, and reinstated him in his former position. Soon after this Peter died, at the age of fifty-three. The Czarina succeeded to the throne by Peter's desire. The former had a son (Alexieff Petrovitch) who was very light-hearted, and thoroughly incapable of taking the reins of government, and ran away while the Czar was ill. Menschikoff, who told the Czar this news, captured the Prince, and Peter himself beheaded him.

CHAPTER V

A JAPANESE HISTORY OF ALEXANDER THE GREAT

ALEXANDER THE GREAT of Greece (now belonging to Turkey) was famous for his virtues as well as his wisdom, and was for this reason surnamed "the Great." In Kan (one of the ancient dynasties of China) they translated his name to Lek-Yan. He was the son of Phillipus of Macedonia; in 356 B.C., which was the thirty-ninth year of the Rabbit in the reign of Emperor Koan, was born in Pekin. Alexander when quite a child was a man in mind, and different to other children. One day King Phillipus had won a great victory, and taken possession of the whole of the enemies' country. Hearing of this, Alexander said to his friend, "My father did everything himself and has left no work for me, therefore I weep." His father invited the great Aristotle of F——, who undertook to educate Alexander, and did his best to do this. When Alexander was twenty years of age he was made King of Macedonia. While on a trip,

two states in Greece, knowing that he was away from his own country, raised a rebellion against him. However, he at once returned home and conquered the rebels; this was Alexander's first battle. The people of Athens also surrendered to him. Only Tibanels opposed him, the capital of which country he destroyed, and massacred all the people except those of the race of Pindariu, this race being in great favour with him. All the people of the Greek empire liked Alexander, and were very loyal to him. At this time Persia gathered together a large army and attacked Greece. All the Greek nations beseeched Alexander to protect them. Diogenes of Synoba was the only one who did not ask his help. He was the most learned man in this country, and lived quite apart from the world. The Emperor himself called at the house of Diogenes, who looked very poor and starved. He was always dressed in rags, and used to warm himself in sunshine. The Emperor approaching asked him, "Is there anything I can give you?" Diogenes replied, "You stand before me and take away the sunshine, which is all that I require." The Emperor, hearing such philosophy, respected him greatly.

Alexander invaded Asia with 30,000 infantry, 5000 cavalry, and defeated Persia near the river G—— and E——. All the other states also surrendered to Alexander, who wanted to

have a long expedition; but the soldiers were very homesick, for which reason he destroyed all the boats except two, which made the soldiers more willing to join the expedition. Alexander invaded H—— and attacked the capital. The enemy was very strong and fought bravely, but was finally defeated. The whole of Asia Minor now surrendered to Alexander; the King of Honduras also surrendered to him, and accompanied him in every campaign. They stopped at Phœnicia and sent his army to Syria, which he captured. Alexander then went to Candium, to the temple, where he worshipped the stars, and seeing some strange ropes tied in the temple, he drew his sword and cut them. At this time Alexander also conquered C—— near Persia, and then went to Teheran, where he had a bath and caught a fever, with which he became very seriously ill. The King of Persia, hearing this news, gave all the doctors a large sum of money and told them not to cure Alexander, so there was no doctor to attend him. However, one doctor came to him and wanted to give him some medicine. A friend of Alexander's wrote to him saying, "This doctor has a secret message from the King of Persia, who wants to poison you." Alexander, pretending not to know anything about it, took the doctor to his bedroom, holding the latter's medicine in one hand and his friend's

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Diogenes rebuking Alexander the Great

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for getting between him and the sun.

letter in the other, which he showed to the doctor, watching the latter's face; and seeing he was honest, Alexander swallowed the medicine. The King of Persia, not knowing that Alexander had been cured, attacked him on the river Tigris. However, Alexander defeated the whole Persian army, and captured enormous sums of money and provisions. He at the same time captured some of the royal Persian families, whom he treated with great courtesy. Alexander then took Damascus (where the King of Persia kept all his grand heirlooms), and annexed the whole coast of the Mediterranean to his own property. Alexander then left Palestine and captured Egypt. Before this time that country complained about the cruelty of the Persian government. Alexander improved the laws, restored the ancient methods of worship, and made the people happy. He established his capital at Alexandria, since when this capital has flourished, even up to the present day.

Alexander had several times fought the Persians and defeated them; during the next spring he invaded Persia and attacked the cavalry, who retreated; the King of Persia himself was nearly captured by the enemy, but his horse being very fleet, he just escaped. Alexander captured all monies and instruments of war. After this, the whole of Western Asia belonged to him. Babylon

and Susan also surrendered to him; the latter was at that time the richest country. After this, Alexander entered P—— (then the capital of Persia). He had now achieved his ambition, his country being the largest and most opulent one ever known, on which account Alexander became very haughty; he often became very angry, and would kill any of his soldiers who gave him any advice; once, when he was intoxicated, he burnt down H—— (the capital of Persia), which was at that time the finest city in the world; as soon as he came to himself again, he deeply repented his deeds, and at once sent the army to drive out Dalius (the former King of Persia).

General B—— captured Dalius and killed him. Alexander, seeing the latter's corpse, with so many horrible wounds on it, being laid on the waggon, he wept, and commanded his subjects to give Dalius a royal burial.

Alexander then defeated H——, M——, B——, and became King of Asia, after which he was more ambitious than ever to enlarge his territory. During the winter he invaded the northern coast of Asia; this was the first time the Grecian people had ever been to the arctic regions. At this time S—— was an uncivilised country, but he made it into an empire, and taught the people to respect him as their king; he then returned to B——. The following year Alexander defeated all the

neighbouring countries which opposed him, also made S—— surrender. He imprisoned a whole tribe of O——, and married one of their daughters who was named Lokiesone; she was celebrated for her beauty; her father and the whole tribe became very loyal to him.

Alexander made all the nations swear fealty to him, after which he went to India, and crossed the river Ganges to make peace with the chieftain (Tapillius), and then crossed the river Heydaspus, where Polius attacked him. Alexander defeated Polius, who asked him how he would punish him should he surrender? Alexander replied, "I will make you a king." As Polius surrendered to him, Alexander gave him back his own country as well as other land; he also gave him a title. Alexander then wanted to invade the territories further east, but all his subjects grumbled at the long expedition; he therefore was obliged to abandon this project. On his way back he met with many perils. When he reached the river H—— he gathered together all his warships, putting half of his army on board, and made the other half walk along the bank till they reached the ocean. The Macedonians had never before seen the ocean, and were amazed at its grandeur. All his warships sailed across the Persian Gulf, landed at the other side of the shore. On their way back to Babylon they had to travel through the Great Desert of Arabia, most of his

soldiers dying of hunger and thirst, and he returned to Persia with less than one quarter of his army.

At Shiraz, Alexander married Atartilla, the eldest daughter of Dalius (the late King of Persia); the ceremony was the most impressive that had ever been witnessed. After his marriage he wanted to return to Babylon, being anxious to start a fresh expedition, but was suddenly taken ill, and had to remain in bed for three days; he then took to drink, and died in his thirty-second year, leaving no heir. His subjects for several days discussed who should succeed; they finally decided to put his younger brother (Aritius) on the throne. Alexander's corpse was put into a golden coffin and buried in the churchyard at Alexandria.

Note on Aristotle, the Tutor of Alexander.

Aristotle was a very wise man; we are therefore giving you an outline of his history. He was born in 384 B.C. When seventeen years of age he went to Athens to study science from Plato. Aristotle was so clever that he always was far in advance of the other students; the former told his friends, "Aristotle is the soul of our school." After Plato's death, his friend (Sophocles) was living in Arukane, where Aristotle went and lived with him, and married Sophocles's younger sister. After several years Aristotle was invited by

Alexander (King of Macedonia) to be his own tutor; the King said "he loved his tutor more than his father," but later on his love became less. Aristotle educated the young King for a few years, and then returned to Athens and established a school at Lyceum; he was the first professor of philosophy. After the death of King Alexander, one of the opposing countries sent a priest to make mischief between the people and their king. Aristotle said, "Unhappily I have met with misfortune, but I must not allow the people of Athens to blame my philosophy; so he left Athens and went to Carthage, where he died."

Aristotle had written many books, some of which were not translated into Dutch; he understood science in all its branches, was especially learned in universal philosophy, and was very famous for his poems.

CHAPTER VI

A JAPANESE ACCOUNT OF GREECE

GREECE, which is now known as Turkey, is situated on the south of Turkey, and surrounded by the Adriatic, the Mediterranean Sea, and the Achipelago.

In the third year of the Kyotoku (1454) the Turkish army captured Constantinople and made it their basis; they invaded this country, threatening to make the nation surrender. Since the last four hundred years, too, the whole nation suffered through the cruelty of the Turks; the people resented being under Turkish rule, but were not strong enough to rebel.

In the third year of Tempo (1832), a powerful patriot, seeing the nation's misery, raised a rebellion, at which they greatly rejoiced, and all loyally followed their leaders. Although the people met with many difficulties, their courage was undaunted; they finally conquered, and freed themselves from the Turks.

In the eighth year of Bunsei, a Dutch diplomatist helped Greece to improve its commerce, and gathered together his partisans to discuss the interchange of commerce between Holland and Greece; they eventually made a treaty between these two countries, which was as follows: "Nowadays so many events take place in Europe, but one of the most important to record in history relates to Greece; the people of this country greatly respect bravery and virtue; the most gallant diplomatists sacrificed their own lives for their country, to free her from the barbarous government of the Turks."

After being instructed for four hundred years, all the patriots gathered together by mutual agreement to fight against the barbarians, who could not claim European rights of parentage, their customs being quite different to ours; they injured our education and manners, for they would not conform to the universal laws and rights, consequently the Greeks wanted to free themselves from these savages; they fought for the freedom of their country, while the opponents merely fought for bloodshed. Both parties fought very severely; it was hard to know who would win; the other nations were anxiously awaiting the result.

In the olden time the Greeks were very proud of their individual bravery, but now the whole nation united and became one body, and fought for their

rights, for which all the European countries greatly sympathised with them, and whenever they were defeated by the barbarians we grieved for them. . . Every country with any humanity, whether neutral or allied, could not help feeling sympathy for the Greeks, and everywhere throughout Europe the people greatly admired the noble way the Greeks fought for their freedom, so it is natural that we (Dutch) could not control our feelings, especially as our own country (Holland), seeing these noble actions, was reminded how some years ago we gallantly fought for our liberty. At that time we realised what difficulties we had to free ourselves from tyranny, and how overjoyed we were when success came; it is therefore our desire to record these events in history for the guidance of future generations. . . .

By this manuscript you will see how the Greeks endured the cruelty of the Turks, and under what difficulties they fought for their liberty, which they eventually gained.

Greece had seven states, and in olden times, when it was a flourishing country, the population amounted to 300,000; they also had many islands around the coast; the populations of these amounted to 198,000, besides which they had the Morea states, which had a population of 500,000. By the list which was made in the first year of Kokwa, Greece had a population of 1,000,000 people, but we are not

certain whether this list was correct or not; this country has now been free from Turkey for more than ten years. All the people who fled from Greece during the war now returned to it, and commerce began to improve, and population increased.

A FEW CORRECTIONS OF THE MISTAKES IN PROPER NAMES. By S. H.

IN THE JAPANESE LIFE OF NAPOLEON

Page 143. The name of Napoleon's mother is generally spelt Ramolino.

„ 143. The correct name of Napoleon's mother's brother is Cardinal Fesch.

„ 146. Deficit-General. I can offer no explanation of this. The office to which Napoleon was appointed was Second in Command of the Army of the Interior.

„ 149. Belthail should be Berthier.

„ 151. St Alpin should be Cisalpine.

„ 151. Alexandria should be Alessandria. Tintoura should be Tortona.

„ 152. Alma and Selaschi should be Saint Réjant and Carbon.

„ 153. The "two Sicilian kings" should be the King of the two Sicilies.

„ 154. St Alpin should be Cisalpine.

„ 156. Mortier should be Moreau.

„ 157. Colli should be Caulincourt.

„ 160. Eugene de Beauharnais was appointed Viceroy, not King of Italy.

„ 160. Legs should be Lucca.

„ 160. Bauzen should be Baden.

„ 160. Baylen should be Bayern, *i.e.* Bavaria.

„ 161. It was Josephine's niece, whose name was not Josephine, but Stephanie de Beauharnais, who married the Crown Prince of Baden.

MISTAKES IN PROPER NAMES

Page 161. Clives and Bey should read Cleves and Berg.
„ 161. Napoleon's sister Pauline married Prince Borghese, and was created Duchess of G——.
„ 161. Belthail should be Berthier.
„ 161. Talleyrand was made Duke of Benevento.
„ 161. Bernadotte was Prince of Ponte Corvo.
„ 162. Bobrinsk. I cannot identify this. Should it have been Pultusk or Borodino?
„ 162. Heronemus, *i.e.* Hieronymus, is Napoleon's brother Jerome.
„ 164. Bey should be Berg.
„ 165. Mallet should be Malet.
„ 166. The twin victories should be Lützen and Bautzen.
„ 167. Hanau ought to be Hainau.
„ 167. Valencia should be Valence.
„ 167. E—— mountains should be Pyrenees.
„ 168. Montmarte should be Montmartre.
„ 169. Latroux should be Marchand.
„ 170. Frèjus should be Ligny.
„ 171. Langwood should be Longwood.
„ 178. "Ligny boats" should be "ships of the line."

IN THE JAPANESE LIFE OF PETER THE GREAT

Page 180. Alexieff Mikainaif (Czar Alexei).
„ 180. Natalie—Natalia Nariskina.
„ 181. Strelitz, not a town; the "streltzi" is the Russian term for the militia.
„ 181. Ian should be Ivan. Alexieff should be Alexei.
„ 182. Arkengel should be Archangel.
„ 183. Leholt should be Lefort.
„ 184. Soldiers in Strelitz—the "streltzi" or militia.
„ 186. "At Strelitz the people"—the "streltzi" or militia.
„ 187. Leholt should be Lefort.
„ 188. Silesia should be Sweden. Leusland should be Finland. Second Czarina—Catharine.
„ 189. Aza should be Azov. Silesia should be Sweden.
„ 190. Silesia should be Sweden.

IN THE JAPANESE HISTORY OF ALEXANDER

Page 192. Alexander was not born at Pekin, but at Pella.

„ 192. Aristotle was born at Stagira.

„ 193. Tibanels should be the Thebans.

„ 193. Pindariu should be Pindar.

„ 193. Synoba should be Sinope.

„ 193. Rivers G—— and E—— should be Granicus and Issus.

„ 194. Honduras is, of course, nonsense.

„ 194. Candium should be Gordion.

On the citadel of Gordion stood the remains of the royal palaces of Gordios and Midas, and Alexander went up the hill to see the chariot of Gordios and the famous knot which tied the yoke. Cord of the bark of a cornel tree was tied in a knot which artfully concealed the ends, and there was an oracle that he who should loose it would rule over Asia. Alexander vainly attempted to untie it, and then, drawing his sword, cut the knot, and so fulfilled the oracle.—J. B. Bury.

„ 194. The doctor's name was Philip of Acarnania. The writer of the letter was Parmenio.

„ 196. Susan should be Susa or Shushan.

„ 196. P—— the capital of Persia, and H—— the capital of Persia, both seem to stand for Persepolis.

„ 196. Dalius should be Darius. The Japanese frequently substitute 'l' for 'r' and 'r' for 'l.'

„ 196. General B—— is Bessus.

„ 196. B—— is Bactria.

„ 196. S—— is Sogdiana.

„ 197. O—— is Oxyartes, the chief of a Sogdian tribe, whose name has been transferred to his people.

„ 197. Lokiesone is Roxana.

„ 197. Heydaspus is Hydaspes.

„ 197. Polius is Porus.

„ 198. Dalius is Darius.

PART III

THE ORIGINAL LETTERS OF THE ENGLISH PILOT

WILLIAM ADAMS

Written from Japan between A.D. 1611 *and* 1617. *Reprinted by special permission from the papers of the Hakluyt Society*

TŌKYŌ

THE LETTERS OF WILL ADAMS

THERE have been many allusions during the past few months to the letters of Will Adams, the English pilot cast away in Japan in 1598. But it has long been impossible to obtain a copy of them, unless one could, by the merest chance, pick up the volume of the Hakluyt Society's reports, published more than fifty years ago, in which they were printed with notes by Mr Thomas Rundle. Accordingly I have begged and received permission to reprint here from the papers of the Society these famous letters, which, with the diary of Richard Cocks, published by the same learned body, give the best picture of seventeenth century Japan. The volume contains the six letters written by Will Adams to England from Japan between the years 1611 and 1617. It follows the text of the Hakluyt Society—to whose enterprise and liberality the public owes its acquaintance with these delightful letters—omitting certain notes, which did not elucidate the names of the towns and persons mentioned. I gave the story of Will

Adams in *Queer Things about Japan*, but I had not then the opportunity of giving the letters. Who Will Adams was is nowhere more succinctly explained than in the pages of the indispensable Chamberlain:—

"Will Adams, the first Englishman that ever resided in Japan, was a native of Gillingham, near Chatham, in the county of Kent. Having followed the sea from his youth up, he took service, in the year 1598, as 'Pilot Maior of a fleete of five sayle,' which had been equipped by the Dutch East India Company for the purpose of trading to Spanish America. From 'Perow,' a portion of the storm-tossed fleet came on to 'Iapon,' arriving at a port in the province of *Bungo*,[1] not far from 'Langasacke' (Nagasaki), on the 19th April 1600. From that time until his death, in May 1620, Adams remained in an exile which, though gilded, was none the less bitterly deplored. The English pilot, brought first as a captive into the presence of Iyeyasu, who was then practically what Adams calls him, 'Emperour' of Japan, had immediately been recognized by that shrewd judge of character as an able and an honest man. That he and his nation were privately slandered to Iyeyasu by 'the Iesuites and the Portingalls,' who were at that time the only other Europeans in the country, probably did him more good than harm in the

[1] A province in the island of Kiushiu, Japan.

Japanese ruler's eyes. He was retained at the Japanese court, and employed as a shipbuilder, and also as a kind of diplomatic agent when other English and Dutch traders began to arrive. In fact, it was by his good offices that the foundations were laid both of English trade in Japan and also of the more permanent Dutch settlement. During his latter years he for a time exchanged the Japanese service for that of the English factory established by Captain John Saris at *Firando*[1] (Hirado) near Nagasaki; and he made two voyages, one to the Loochoo Islands and another to Siam. His constantly reiterated desire to see his native land again, and his wife and children, was to the last frustrated by adverse circumstances. So far as the wife was concerned, he partially comforted himself, sailor fashion, by taking another — a Japanese, with whom he lived at ease for many years on the estate granted him by Iyeyasu at Hemi, near the modern town of Yokohama, where their two graves are shown to this day."

"The first letter sent by William Adams for England, he thus addresses:—'To MY VNKNOWNE FRINDS AND COUNTRI-MEN: *dessiring this letter by your good meanes, or the newes or copie of this*

[1] Hirado is an island separated from the large island of Kiushiu, Japan, by a channel a quarter of a mile wide. In the sixteenth and seventeenth centuries it was the emporium of trade between Japan and foreign countries.—*Murray.*

letter, may come into the hands of one, or manny of my acquayntance in LIMEHOVSE *or else wheare, or in* KENT *in* GILLINGHAM, *by* ROCHESTER.'

"Probably through the agency of their Factors recently settled at Bantam, two copies of the letter were transmitted to the 'Worshipfull Felowship of the Merchants of London trading into the East Indies'; and in the sequel it will be perceived the communication led to the opening of commercial intercourse between England and Japon.

"Purchas has given a version of this letter (*Pilgrims*, vol. i., p. 125, etc.); but it is to be viewed as a loose paraphrase only. In the variations he has adopted, erroneously or capriciously, the sense is not unfrequently destroyed; and the unaffected earnestness which characterizes the original, is rarely preserved. The version now given is founded on two manuscript copies, preserved among the records of the East India Company. Many of the variations between the printed and manuscript copies are noted; but to exhibit the whole, it would be necessary to print the two versions in juxtaposition, which would occupy more space than seems advisable."

The notes identifying the places mentioned which are signed B. H. S., were specially written for this book by Mr Basil H. Soulsby, of the Map Department of the British Museum, and Secretary of the Hakluyt Society. Those signed Maunde Thompson are taken from Sir E. Maunde Thompson's edition of the *Diary of Mr Richard Cock*. Those unsigned are my own.—D. S.

LETTER No. I

HAUING so good occasion, by hearing that certaine English marchants lye in the island of *Iaua*, although by name vnknowen, I haue ymboldened myselfe to wryte these few lines, desiring the Worshipfull Companie being vnknowen to me, to pardon my stowtnes. My reason that I doe wryte, is first as conscience doth binde me with loue to my countrymen, and country. Your Worships, to whom this present wryting shall come, is to geve you vnderstand that I am a Kentish man, borne in a towne called *Gillingam*, two English miles from *Rochester*, one mile from *Chattam*, where the Kings ships doe lye: and that from the age of twelue years olde, I was brought vp in *Limehouse* neere *London*, being Apprentice twelue years to Master *Nicholas Diggines*; and my selfe haue serued for Master and Pilott in her Maiesties ships; and about eleuen or twelue yeares haue serued the Worshipfull Companie of the Barbarie Merchants, vntill the Indish traffick from *Holland* [began], in which

Indish traffick I was desirous to make a lettel experience of the small knowledge which God had geven me. So, in the yeare of our Lord 1598, I was hired for Pilot Maior of a fleete of five sayle, which was made readie by the Indish Companie: *Peeter Vander Hay* and *Hance Vander Veek.* The Generall of this fleet, was a marchantt called *Iaques Maihore*, in which ship, being Admirall, I was Pilott. So being the three and twentieth or foure and twentieth of Iune ere we sett sayle, it was too late ere we came to the line, to passe it without contrarie windes. So it was about the middest of September, at which time we fownde much southerly windes, and our men were many sick, so that we were forsed to goe to the coast of *Guinney*[1] to Cape *Gonsalves*, where wee set our sicke men a lande, of which many dyed: and of the sicknesse few bettered, hauing little or no refreshing, beinge an vnhealthful place. So that to fulfill our voyage, wee set our course for the coast of *Brasill*, beinge determined to passe the Streightes of *Magilanus*;[2] and by the way cam to an Iland called *Annabona*,[3] which island we landed at, and tooke the towne, in which was about eightie houses. In which Iland we refreshed

[1] Guinea. [2] Straits of Magellan.

[3] Annabona—Annobon, or Annabon, Spanish island, West Africa, in the Gulf of Guinea, in about 1° 24′ S. and 5° 38′ E.; 4 miles long; mountainous. *Journal R.G.S.*, 1832, pp. 276-8.—B. H. S.

ourselues, hauing oxen, oranges, and diuers fruites, etc. But the vnwholesomenesse of the aire was very bad, that as one bettered, an other fell sicke: spending vpon the coast vp the cape *Gonsalues*, and vp *Annabona*, a two moneths tyme, till the twelfth or thirteenth Nouember. At which time, wee set sayle from *Annabona*, finding the windes still at the south and south by east, and south-east, till wee got into foure degrees to the southwards of the line: at which time the winde did fauour vs comming to the south-east, and east south-east, and so that we were vp betweene the Iland of *Annabona*, and the Streightes of *Magilano*,[1] about a fiue monethes. One of our fiue sayle hir maine mast fell over bord, by which we were much hindred; for in the sea with much troubell we set a new mast. So that the nine and twentieth of March, we saw the lande in lattetude of fiftie degrees, hauing the winde a two or three daies contrarie: so, in the ende, hauinge the windes good, came to the Streightes of *Magilano*,[1] the sixt of Aprill, 1599, at which time, the winter came, so that there was much snowe: and with colde on the one side, and hunger on the other, our men grew weake. Hauing at that time the wind at the north-east, six or seven dayes, in which time wee might haue past through the Streightes. But, for refreshing of our men we waited, watering

[1] Magellan.

and taking in of wood, and setting vp of a pynnas of fifteene or twentie tonnes in burthen. So at length, wee would haue passed through, but could not by reason of the southerly windes: the weather being very cold, with aboundance of snowe and yce. Wherefore, we were forced to winter and to stay in the Streightes from the sixt of Aprill, till the foure and twentieth of September, in which time our victualles was for the most part of spent, and for lacke of the same, many of our men dyed of hunger. So hauinge passed through the Streightes, and comming in the South Sea, wee found many hard stormes, being driuen to the southward in fiftie foure degrees, being very cold. At length we found reasonable windes and weather, with which wee followed our pretended voyage towards the coast of *Perow*[1]: but in long traves[2] we lost our whole fleet, being separated the one from the other. Yet wee had appointed before the dispersing of our fleet by stormes and foule weather, that if wee lost one another, that in *Chili* in the lattetude of fortie sixe degrees, wee should stay the one for the other the space of thirtie dayes. In which height according to agreement, I went in sixe and fortie degrees, and stayed eight and twentie dayes where we refreshed our selues, findinge the people of the countrey of a good nature: but by reason of the Spaniardes the people would not trade with

[1] Peru. [2] Traverses.

vs. At first, they brought vs sheepe and potatoes, for which we gaue them bills and kniues, whereof they were very glad: but in the end, the people went vp from their houses into the countrey, and came no more to vs. Wee stayed there eight and twentie dayes, and set vp a pynnas which we had in our ship in foure partes, and in the end departed and came to the mouth of *Baldiuia*,[1] yet by reason of the much wind it was at that present, we entred not, but directed our course out of the bay, for the iland of *Much*[2] [*Mocha*], vnto the which the next day wee came; and finding none of our fleet there, directed our course for *St. Maria*,[3] and the next day came by the Cape, which is but a league and an halfe from the Iland, and seeing many people luffed about the cape, and finding good grownde, anchored in a faire sandy bay in fifteene fathom; and went with our boats hard by the water side, to parle with the people of the lande, but they would not suffer vs to come a lande, shooting great store of arrowes at vs. Neuerthelesse, hauing no victualls in our ship, and hoping to find refreshing

[1] Baldiuia—Valdivia, river, Chile, province Valdivia, enters the Pacific at the Puerto de Corral in 39° 55′ S. Length, 84 miles.—B. H. S.

[2] Much (Mocha)—island, off coast of Chile, resorted to by whalers. Lat. 38° 24′ S.; long. 74 W.; length, 8 miles.—B. H. S.

[3] Sta. Maria—island, Chile, province Arauco, 36° 59′ S., has a lighthouse. Length, $7\frac{1}{2} \times 4\frac{1}{2}$ miles; area, 12 square miles.—B. H. S.

by force, wee landed some seuen and twentie or thirtie of our men, and droue the wilde people from the water side, most of our men being hurt with their arrowes. And being on land, we made signes of friendship, and in the end came to parle with signes and tokens of friendship, the which the people in the end did vnderstand. So wee made signes, that our desire was for victualls, showing them iron, siluer, and cloth, which we would give them in exchange for the same. Wherefore they gaue our folke wine, with potatoes to eate, and drinke with other fruits, bid our men by signes and tokens to goe aboord, and the next day to come again, and then they would bring us good store of refreshing: so, being late, our men came aboord, very glad that we had come to a parle with them, hoping that we should get refreshing. The next day, being the ninth of Nouember 1599, our capten, with all our officers, prepared to goe a lande, hauing taken counsell to goe to the water side, but not to lande more then two or three at the most; for there were people in aboundance vnknowen to us: wilde, therefore not to be trusted; which counsell being concluded vpon, the capten himselfe did goe in one of our boats, with all the force that we could make; and being by the shore side, the people of the countrie made signes that they should come a lande; but that did not well like our capten. In the end, the people not

comming neere vnto our boats, our capten, with the rest, resolved to land, contrary to that which was concluded abord or shipp, before their going a lande. At length, three and twentie men landed with muskets, and marched vpwardes towards foure or fiue houses, and when they were about a musket shot from the boates more then a thousand Indians, which lay in ambush, immediately fell vpon our men with such weapons as they had, and slewe them all to our knowledge. So our boats did long wait to see if any of them did come agen; but being all slaine, our boates returned: which sorrowful newes of all our men's deaths was very much lamented of vs all; for we had scarce so many men left as could winde vp our anker. The next day wee weighed, and went ouer to the Iland of *St. Maria*, where we found our Admiral, who had ariued there foure daies before vs, and departed from the Iland of *Much* the day before we came from thence, hauing the Generall, Master, and all his Officers, murthered a lande; so that all our officers were slaine, the one bemoning the other: neuerthelesse, both glad to see the one the other, and that we were so well met together. My good friend *Timothy Shotten* was Pilott in that ship.

Being at the island of *St. Maria*, which lieth in the lattetude to the soward of the line of thirtie seuen degrees twelue minutes on the coast of *Chili*,

wee tooke counsell to take all things out of one ship, and to burne the other; but that the captens that were made newe, the one nor the other, would not, so that we could not agree to leave the one or the other; and having much cloth in our ships, it was agreed that wee should leaue the coast of *Perow*,[1] and direct our course for *Iapon*,[2] having understood that cloth was good merchandiz there; and also how vpon that coast of *Perow*,[1] the king's ships were out seeking vs, hauing knowledge of our being there, vnderstanding that wee were weake of men, which was certaine; for one of our fleet, for hunger, was forced to seeke reliefe at the enemies hand in Saint *Ago*.[3] For which reason, hauing refreshed ourselues in this Iland of *St. Maria*, more by policie then by force, we departed the twentie seuen of Nouember, from the Iland of *St. Maria*, with our two ships; and for the rest of our fleete we had no newes of them. So we stood away directly for *Iapan*, and passed the equinoctiall line together, vntill we came in twentie-eight degrees to the northward of the line: in which lattetude we were about the twentie-third of February 1600. Wee had a wonderous storme of wind, as euer I was in, with much raine, in which storme wee lost our consort, whereof we were very sorry: nevertheless, with hope that in

[1] Peru. [2] Japan.
[3] Saint Ago—Santiago, Chile.—B. H. S.

Iapon we should meet the one the other, we proceeded on our former intention for *Iapon*, and in the height of thirtie degrees, sought the northermost [?] Cape of the forenamed Iland; but found it not, by reason that it lieth faulce in all cardes, and maps, and globes; for the Cape lieth in thirtie-fiue degrees ½, which is a great difference. In the end, in thirtie-two degrees ½, wee cam in sight of the lande, being the nineteenth day of April. So that betweene the Cape of *St. Maria*,[1] and *Iapon*,[2] we were foure moneths and twentie-two daies; at which time there were no more than sixe besides my selfe that could stand vpon his feet. So we in safetie let fall our anchor about a league from a place called *Bungo*.[3] At which time cam to vs many boats, and we suffred them to come abord, being not able to resist them, which people did vs no harme; neither of vs vnderstanding the one the other. Within a 2 or 3 daies after our arivall, ther cam a Iesuit from a place called *Langasacke*,[4] to which place the Carake of *Amakau*[5] is yeerely wont to come, which with other Iaponers that were Christians, were our interpreters, which was not to our good, our mortal enemies being our

[1] Cape of Sta Maria—the cape on the island of Santa Maria, Chile.—B. H. S.

[2] Japan.

[3] Bungo—district, east side of island Kiushiu, Japan.—B. H. S.

[4] Nagasaki.

[5] Macao.

Truchmen.[1] Neuerthelesse, the King of *Bungo*, the place where we arriued, shewed vs great friendship. For he gaue vs an house a lande, where we landed our sicke men, and had all refreshing that was needfull. We had when we cam to anker in *Bungo*, sicke and whole, foure and twentie men, of which number the next day three dyed. The rest for the most part recouered, sauing three, which lay a long time sicke, and in the end also died. In the which time of our being here, the Emperour hearing of vs, sent presently fiue gallies, or friggates, to vs, to bring mee to the Court, where his highnes was, which was distant from *Bungo* about an eightie English leagues. Soe that as soon as I came before him, he demanded of me, of what countrey we were; so I answered him in all points; for there was nothing that he demanded not, both conserning warre and peace betweene countrey and countrey: so that the particulars here to wryte would be too tedious. And for that time I was commanded to prisson, being well vsed, with one of our mariners that cam with me to serue me.

A two dayes after, the Emperour called me agein, demaunding the reason of our comming so farre. I aunswered: We were a people that

[1] Truchmen—obsolete English for Dragomen, or interpreters. German *trugman*, French *trucheman*.—B. H. S.

sought all friendship with all nations, and to haue trade in all countries, bringing such merchandiz as our countrey did afford into strange landes, in the way of traffick. He demaunded also as conserning the warres betweene the Spaniard or Portingall and our countrey, and the reasons; the which I gaue him to vnderstand of all things, which he was glad to heare, as it seemed to me. In the end, I was commaunded to prisson agein, but my lodging was bettered in an other place. So that 39 dayes I was in prisson, hearing no more newes, neither of our ship, nor capten, whether he were recouered of his sickenesse or not, nor of the rest of the company; in which time, looked euery day to die: to be *crossed*, as the custome of iustice is in *Iapon*,[1] as hanging is in our land. In which long time of imprissonment, the Iesuites and the Portingalls[2] gaue many euidences against me and the rest to the Emperour, that wee were theeues and robbers of all nations, and were we suffered to liue, it should be ageinst the profit of his Highnes, and the land: for no nation should come there without robbing: his Highnes iustice being executed, the rest of our nation without doubt should feare and not come here any more: thus dayly making axcess to the Emperour, and procuring friendes to hasten my death. But God that is always merciful at need, shewed mercy vnto vs, and would not

[1] Japan. [2] Portuguese.

suffer them to haue their willes of vs. In the end, the Emperour gave them aunswer that we as yet had not doen to him nor to none of his lande any harme or dammage: therefore against Reason and Iustice to put vs to death. If our countreys had warres the one with the other, that was no cause that he should put vs to death: with which they were out of hart, that their cruell pretence failed them. For which God be for evermore praised. Now in this time that I was in prisson, the ship was commaunded to be brought so neere to the citie where the Emperour was, as might be (for grownding hir); the which was done. 41 daies being expired, the Emperour caused me to be brought before him agein, demanding of mee many questions more, which were too long to write. In conclusion, he asked me whether I were desirous to goe to the ship to see my countreymen. I answered very gladly: the which he bade me doe. So I departed, and was freed from imprissonment. And this was the first newes that I had, that the ship and company were come to the citie. So that, with a reioicing hart I tooke a boat, and went to our ship, where I found the capten and the rest, recouered of their sickenesse; and when I cam abord with weeping eyes was received: for it was given them to vnderstand that I was executed long since. Thus, God be praised, all we that were left aliue, came together againe.

From the ship all things were taken out: so that the clothes which I took with me on my back I only had. All my instruments and books were taken. Not only I lost what I had in the ship, but from the capten and the company, generally, what was good or worth the taking, was carried away. All which was doen unknowen to the Emperour. So in processe of time hauing knowledge of it, he commaunded that they which had taken our goods, should restore it to vs back again; but it was here and there so taken, that we could not get it again: sauinge 50000 Rs in reddy money was commaunded to be geven vs; and in his presence brought, and delivered in the hands of one that was made our gouernour, who kept them in his hands to distribute them vnto vs as wee had neede, for the buying of victualls for our men, with other particular charges. So in the end of thirtie dayes, our ship lying before the city called *Sakay*,[1] two leagues $\frac{1}{2}$ or three leagues, from *Ozaca*,[2] where the Emperour at that time did lye, commaundement cam from the Emperour, that our ship should be carried to the estermost part of the land, called *Quanto*, whither according to his commaundement we were carried, the distance being about an hundred and twenty leagues. Our passage thither was long, by reason of contrarie windes so that the Emperour was there long before vs. Comming

[1] Sakai. [2] Ozaka.

to the land of *Quanto*,[1] and neere to the citie *Eddo*,[2] where the Emperour was: being arriued. I sought all meanes by supplications, to get our ship cleare, and to seeke our best meanes to come where the Hollanders had their trade: in which suit we spent much of the mony geven vs. Also, in this time, three or foure of our men rebelled against the capten, and my selfe, and made a mutinie with the rest of our men, so that we had much trouble with them. For they would not abide noe longer in the ship, euery one would be a commander: and perforce would haue euery one part of the money that was geven by the Emperour. It would bee too long to wryte the particulars. In the end, the money was devided according to euery man's place; but this was about two yeeres that we had been in *Iapon*; and when we had a deniall that we should not haue our ship, but to abyde in *Iapon*. So that the part of every one being devided, every one tooke his way where he thought best. In the end, the Emperour gaue euery man, to liue vpon, two pounds of rice a day, daily, and yeerely so much

[1] Quanto—Hakone, village, Japan, province of Sagami, island of Honshiu, 58 miles S.W. from Tokyo, 8 miles W.S.W. from Odawara. At a neighbouring pass, called the Hakone Pass, crossed by the coast road from Tokyo to Kyoto, there was formerly a barrier (Kwan or Kuvan), with reference to which the west part of Honshiu was spoken of as Kwansai (west of the barrier), the east as Kwanto (east of the barrier).—B. H. S.

[2] Yeddo, *i.e.* Tokyo.

as was worth eleuen or twelue ducats a yeare, yearely: my selfe, the capten, and mariners all alike.

So in processe of four or fiue yeeres the Emperour called me, as diuers times he had done before. So one time aboue the rest he would have me to make him a small ship. I answered that I was no carpenter, and had no knowledg thereof. Well, doe your endeavour, saith he: if it be not good, it is no matter. Wherefore at his commaund I buylt him a ship of the burthen of eightie tunnes, or there about: which ship being made in all respects as our manner is, he comming aboord to see it, liked it very well; by which meanes I came in more fauour with him, so that I came often in his presence, who from time to time gaue me presents, and at length a yearely stypend to liue vpon, much about seuentie ducats by the yeare, with two pounds of rice a day, daily. Now beeing in such grace and fauour, by reason I learned him some points of *jeometry*, and vnderstanding of the art of *mathematickes*, with other things: I pleased him so, that what I said he would not contrarie. At which my former ennemies did wonder; and at this time must intreat me to do them a friendship, which to both Spaniards and Portingals have I doen: recompencing them good for euill. So, to passe my time to get my liuing, it hath cost mee great labour and

trouble at the first; but God hath blessed my labour.

In the ende of fiue yeeres, I made supplication to the king to goe out of this land, desiring to see my poore wife and children according to conscience and nature. With the which request, the emperour was not well pleased, and would not let me goe any more for my countrey; but to byde in his land. Yet in processe of time, being in great fauour with the Emperour, I made supplication agein, by reason we had newes that the Hollanders were in *Shian*[1] and *Patania*;[2] which reioyced vs much, with hope that God should bring us to our countrey againe, by one meanes or other. So I made supplication agein, and boldly spake my selfe with him, at which he gaue me no aunswer. I told him, if he would permit me to depart, I would bee a meanes, that both the English and Hollanders should come and traffick there but by no means he would let mee goe. I asked him leave for the capten, the which he presently granted mee. So by that meanes my capten got leave; and in a *Iapon* iunk sailed to *Pattan*;[3] and in a yeares space cam no *Hollanders*. In the end, he went from *Patane*[3]

[1] Shian. More likely here to refer to Acheen (Achin or Atjeh), north of Sumatra.—B. H. S.

[2] Patani—town, Lower Siam, Malay Peninsula. Capital Patan State, east coast, about 6° 51′ N.—B. H. S.

[3] Pattan or Patane = Patani.—B. H. S.

to *Ior*,[1] where he found a fleet of nine saile: of which fleet *Matlecf* was General, and in this fleet he was made Master againe, which fleet sailed to *Malacca*, and fought with an armado of Portingalls: in which battel he was shot, and presently died: so that as yet, I think, no certain newes is knownen, whether I be liuing or dead. Therefore I do pray and intreate you in the name of Jesus Christ to doe so much as to make my being here in *Iapon*, knowen to my poor wife: in a manner a widdow, and my two children fatherlesse: which thing only is my greatest griefe of heart, and conscience. I am a man not vnknowen in *Ratcliffe* and *Limehouse*, by name to my good Master *Nicholas Diggines*, and M. *Thomas Best*, and M. *Nicholas Isaac*, and *William Isaac*, brothers, with many others; also to M. *William Iones*, and M. *Becket*. Therefore may this letter come to any of their hands, or the copy: I doe know that compassion and mercy is so, that my friends and kindred shall haue newes, that I doe as yet liue in this vale of my sorrowfull pilgrimage: the which thing agein and agein I do desire for Iesus Christ his sake.

You shall vnderstand, that the first ship that I

[1] Ior—Johor or Johor Baru, town, capital of the State of Johor or Johore, on the south coast, opposite the middle of the island of Singapore, a free port; in 1866 a few huts, now (1894) 15,000 inhabitants.—B. H. S.

did make, I did make a voyage or two in, and then the King commaunded me to make an other, which I did, being of the burthen of an hundred and twentie tunnes. In this ship I have made a voyage from *Meako*[1] to *Eddo*,[2] being as far as from *London* to the *Lizarde* or the *Lands end* of *England*: which in the yeere of our Lord 1609, the King lent to the Gouernour of *Manilla*, to goe with eightie of his men, to saile to *Acapulca*.[3] In the yeere 1609 was cast away a great ship called the *S. Francisco*, beeing about a thousand tunnes, vpon the coast of *Iapon*, in the lattetude of thirty fiue degrees and fiftie minutes. By distresse of weather she cut ouer-boord her maine mast, and bore vp for *Iapon*,[4] and in the night vnawares, the ship ranne vpon the shore and was cast away: in the which thirtie and sixe men were drowned, and three hundred fortie, or three hundred fiftie saued: in which ship the Gouernour of *Manilla* as a passenger, was to return to *Noua Spania*.[5] But this Gouernour was sent in the bigger ship which I made, in *ann.* 1610, to *Acapulca*. And in *ann.*

[1] Miyako, *i.e.* Kyoto. [2] Yeddo, *i.e.* Tokyo.

[3] Acapulca — Acapulco, seaport, Mexico, Gueirero, on the Pacific, 16° 50′ N. It has an excellent landlocked harbour, from which the Spanish galleons used to sail to Manilla.—B. H. S.

[4] Japan.

[5] Nueva España—name given in 1518 by Juan de Grijalva to the peninsula of Yucatan, and extended two years later by Fernand Cortez to all the Empire of Mexico.—B. H. S.

1611, this Gouernour returned another ship in her roome, with a great present, and with an Embassadour to the Emperour, giuing him thankes for his great friendship: and also sent the worth of the Emperours ship in goods and money: which shippe the Spaniards haue now in the *Philippinas*.

Now for my seruice which I haue doen and daily doe, being employed in the Emperours seruice, he hath given me a liuing, like vnto a lordship in *England*, with eightie or ninetie husbandmen, that be as my slaues or seruents: which, or the like president, was neuer here before geven to any stranger. Thus God hath prouided for mee after my great miserie; and to him only be all honnor and praise, power and glory, both now and for euer, worlde without ende.

Now, whether I shall come out of this land, I know not. Vntill this present there hath been no meanes; but now, through the trade of the Hollanders, there is meanes. In the yeere of our Lord 1609, two Holland ships came to *Iapon*. Their intention was to take the Caracke, that yeerly cam from *Macao*, being a fiue or six dayes too late. Neuerthelesse, they cam to *Firando*,[1] and cam to the Court to the Emperour, where they were in great friendship receiued, making

[1] Firando—Hirado, Hirato, Firato, or Firando, island, Japan, Strait of Korea, off extreme west coast of Kiushiu. The Dutch had a trading fort here, 1609–1640.—B. H. S.

condition with the Emperour yearely to send a ship or two; and so with the Emperour's passe they departed. Now, this yeare 1611, there is a small ship arriued, with cloth, lead, elephants teeth, dammaske, and blacke taffities, raw silke, pepper, and other commodities; and they haue shewed cause why they cam not in the former yeare 1610, according to promise yearely to come. This ship was wonderously well receiued. You vnderstand that the *Hollanders* haue here an Indies of money; for out of *Holland* there is no need of siluer to come into the East *Indies*. For in *Iapon*, there is much siluer and gold to serue for the *Hollanders* to handell wher they will in the *Est Endies*.[1] But the merchandiz, which is here vendible for readie money, silke, damaske, blacke taffities, blacke and red cloth of the best, lead, and such like goods. So, now vnderstanding by this *Holland* ship lately arriued here, that there is a settled trade by my countrey-men in the *Est Indies*,[1] I presume that amongst them some, either merchants, masters, or mariners, must needs know mee. Therefore I haue ymbolddened my selfe to write these few lines in breife; being desirous not to be ouer tedious to the reader.

This Iland of *Iapon*[2] is a great land, and lyeth to the northwards, in the lattetude of eight and fortie degrees, and it lyeth east by north, and west by

[1] East Indies. [2] Japan.

south or west south west, two hundred and twentie English leagues. The people of this Iland of *Iapon* are good of nature, curteous aboue measure, and valiant in warre: their iustice is seuerely executed without any partialitie vpon transgressors of the law. They are gouerned in great ciuilitie. I meane, not a land better gouerned in the world by ciuill policie. The people be verie superstitious in their religion, and are of diuers opinions. There be many Iesuites and Franciscan friars in this land, and they haue conuerted many to be Christians and haue many churches in the Iland.

Thus, in breife, I am constrained to write, hoping that by one meanes or other, in processe of time, I shall heare of my wife and children: and so with pacience I wait the good will and pleasure of Allmity God. Therfore I do pray all them, or euery one of them, that if this my letter shall com to their hands to doe the best, that my wife and children, and my good acquaintance may heere of mee; by whose good meanes I may in processe of time, before my death heare newes, or see som of my friendes agein. The which thinge God turn it to his glory. *Amen.*

Dated in *Iapon* the two and twentieth of October 1611.

By your vnworthy friend and seruant,
to command in what I can,
WILLIAM ADAMS.

LETTER No. II

CONCURRENTLY with the preceding, William Adams addressed a letter to his wife, of which a fragment has been preserved by *Purchas*. It contains some interesting additional touches that contribute to the completion of the picture already given.

WILLIAM ADAMS TO HIS WIFE.

LOVING wife, you shall vnderstand how all things haue passed with mee from the time of mine absence from you. We set saile with fiue ships from the *Texel*, in *Holland*, the foure and twentieth of Iune 1598. And departed from the coast of *England* the fift of Iuly. And the one and twentieth of *August*, we came to one of the isles of *Capo Verde*, called *Sant' Iago*, where we abode foure and twentie dayes. In which time many of our men fell sicke, through the vnwholsomenesse of the aire, and our generall among the rest. Now the reason that we abode so long at these ilands was, that one of the captaines of our

fleet made our generall beleeue that at these ilands we should find great store of refreshing, as goats and other things, which was vntrue.

Here I and all the pilots of the fleet were called to a councell; in which wee all shewed our iudgments of disliking the place; which were by all the captaines taken so ill, that afterward it was agreed by them all, that the pilots should be no more in the councell, the which was executed. The fifteenth day of September we departed from the isle of *Sant' Iago*, and passed the equinoctiall line. And in the latitude of three degrees to the south, our generall dyed: where, with many contrarie windes and raine, the season of the yeare being very much past, wee were forced vpon the coast of *Guiney*,[1] falling vpon an head-land called *Cabo de Spirito Sancto*. The new generall commanded to bear vp with *Cape de Lopo Consalues*, there to seeke refreshing for our men, the which we did. In which place we landed all our sicke men, where they did not much better, for wee could find no store of victuals. The nine and twentieth of December, wee set saile to goe on our voyage, and in our way we fell with an island called *Illha da Nobon*, where we landed all our sicke men, taking the iland by force. Their towne contayned some eightie houses. Hauing refreshed our men, we set saile againe. At which time our

[1] Guinea.

generall commanded, that a man foure dayes should haue but one pound of bread, that was a quarter of a pound a day; with a like proportion of wine and water. Which scarcitie of victuals brought such feeblenesse, that our men fell into so great weaknesse and sicknesse for hunger, that they did eate the calves' skinnes wherewith our ropes were couered. The third of Aprill 1599, we fell in with the Port of Saint *Iulian*. And the sixt of Aprill we came into the *Straight of Magellan* to the first narrow. And the eighth day we passed the second narrow with a good wind, where we came to an anchor, and landed on *Penguin* Island, where we ladded our boate ful of penguins, which are fowles greater then a ducke, wherewith we were greatly refreshed. The tenth, we weighed anchor, hauing much wind, which was good for vs to goe thorow. But our generall would water, and take in prouision of wood for all our fleet. In which straight there is enough in euery place, with anchor ground in all places, three or foure leagues one from another.

In the meane time, the wind changed, and came southerly, we sought a good so harbour for our ship on the north-side, foure leagues off *Elizabeth's* Bay. All Aprill being out, wee had wonderfull much snow and ice, with great winds. For in April, May, Iune, Iuly, and August, is the winter there, being in fiftie-two degrees ½ by south the

equinoctiall. Many times in the winter we had the wind good to goe through the straights, but our generall would not. We abode in the straight till the foure and twentieth of August 1599. On the which day wee came into the South Sea; where sixe or seuen dayes after, in a greater storme, we lost the whole fleet one from another. The storme being long, we were driuen into the latitude of fiftie-foure degrees ½, by south the equinoctiall. The weather breaking vp, and hauing good wind againe, the ninth of October we saw the admirall, of which we were glad; eight or ten dayes after in the night, hauing very much wind, our fore-sayle flew away, and wee lost companie of the admirall. Then, according to wind and weather, we directed our course for the Coast of *Chili*, where the nine and twentieth of October we came to the place appointed of our generall in fortie-sixe degrees, where wee set vp a pinnesse, and stayed eight and twentie dayes: In this place we found people, with whom wee had friendship fiue or sixe dayes, who brought vs sheep; for which we gaue them bels [? bills] and kniues and it seemed to vs they were contented. But shortly after they went all away from the place where our ship was, and we saw them no more. Eight and twentie dayes being expired, we set sayle, minding to goe for *Baldivia*.[1] So wee came to the mouth of the bay

[1] Valdivia River, Chile, Province of Valdivia (*see* p. 217).

of *Baldivia*. And being very much wind, our captaines minde changed, so that we directed our course for the isle of *Mocha*.

The first of Nouember, we came to the ile *Mocha*,[1] lying in the latitude of eight and thirtie degrees. Hauing much wind, we durst not anchor, but directed our course for Cape *Sancta Maria*,[2] two leagues by south the iland of *Sancta Maria*,[2] where hauing no knowledge of the people, the second of Nouember our went on land, and the people of the land fought with our men, and hurt eight or nine; but in the end, they made a false composition of friendship, which our men did beleeue.

The next day, our captaine, and three and twentie of our chiefe men, went on land, meaning for marchandize to get victualls, hauing wonderfull hunger. Two or three of the people came straight to our boat in friendly manner, with a kind of wine and rootes, with making tokens to come on land, making signes that there were sheep and oxen. Our captaine with our men, hauing great desire to get refreshing for our men, went on land. The people of the countrey lay intrenched a thousand and aboue, and straight-way fell vpon our men, and slew them all; among which was my brother *Thomas Adams*. By this losse, we had scarse so many men whole as could weigh our

[1] Off the coast of Chile (*see* p. 217). [2] In Chile (*see* p. 217).

anchor. So the third day, in great distresse, we set our course for the Island of *Santa Maria*, where we found our admirall; whom when we saw, our hearts were some what comforted: we went aboord them, and found them in as great distresse as we, hauing lost their Generall, with seuen and twentie of their men, slaine at the Island of *Mocha*, from whence they departed the day before we came by. Here we tooke counsell what we should doe to get victualls. To goe on land by force we had no men, for the most part were sicke. There came a Spaniard by composition to see our shippe. And so the next day he came againe, and we let him depart quietly. The third day came two Spaniards aboords vs without pawne, to see if they could betray vs. When they had seene our shippe, they would haue gone on land againe, but we would not let them, shewing that they came without leaue, and we would not let them goe on land againe without our leaue; where at they were greatly offended. We shewed them that we had extreame neede of victualls, and that if they would giue vs so many sheepe, and so many beeues, they should goe on land. So, against their wils, they made composition with vs, which, within the time appointed, they did accomplish. Hauing so much refreshing as we could get, we made all things well againe, our men beeing for the most part recouered

of there sickenesse. There was a young man, one *Hudcopee*, which knew nothing, but had serued the admirall, who was made generall: and the master of our shippe was made vice-admirall, whose name was *Iacob Quaternak* of *Roterdam*. So the generall and vice-admirall called me and the other pilote, beeing an Englishman, called *Timothy Shotten* (which had been with M. *Thomas Candish*, in his voyage about the world), to take counsell what we should doe to make our voyage for the best profit of our marchants. At last, it was resolued to goe for *Iapon*. For by report of one *Dirrick Gerritson*, which had been there with the Portugals, woollen cloth was in great estimation in that Iland. And we gathered by reason, that the *Malucos*,[1] and the most part of the East Indies, were hot countreyes, where woolen cloth would not be much accepted; wherefore, we all agreed to goe for *Iapon*. So, leauing the coast of *Chili* from thirtie-sixe degrees of south-latitude, the seuen and twentieth of Nouember 1599, we tooke our course directly for *Iapon*, and passed the line equinoctiall with a faire wind, which continued good for diuerse moneths. In our way, we fell with certain islands in sixeteene degrees of north latitude, the inhabitants whereof are meneaters. Comming neere these islands, and hauing a great pinnesse with vs, eight of our men beeing in the

[1] Moluccas.

pinnesse, ranne from vs with the pinnesse, and (as we suppose) were eaten of the wild men, of which people we tooke one: which afterward the generall sent for to come into his shippe. When wee came into the latitude of seuen and twentie and eight and twentie degrees, we found very variable winds and stormy weather. The foure and twentieth of February, we lost sight of our admirall, which afterward we saw no more: Neuerthelesse, we still did our best, directing our course for *Iapon*.[1] The foure and twentieth of March, we saw an island called *Vna Colonna*: at which time many of our men were sicke againe, and diuers dead. Great was the miserie we were in, hauing no more but nine or tenne able men to goe or creepe vpon their knees: our captaine, and all the rest, looking euery houre to die. The eleuenth of April 1600, we saw the land of *Iapon*, neere vnto *Bungo*: at which time there were no more but fiue men of vs able to goe. The twelfth of Aprill, we came hard to *Bungo*, where many barkes came aboord vs, the people whereof wee willingly let come, hauing no force to resist them; at which place we came to an anchor. The people offered vs no hurt, but stole all things they could steale; for which some paid deare afterward. The next day, the king of that land sent souldiers aboord to see that none of the marchants goods were stolen. Two or three dayes

[1] Japan.

after, our shippe was brought into a good harbour, there to abide till the principall king of the whole island had newes of vs, and vntill it was knowne what his will was to doe with vs. In the meane time we got fauour of the king of that place, to get our captaine and sicke men on land, which was granted. And wee had an house appointed vs, in which all our men were laid, and had refreshing giuen them. After wee had beene there fiue or sixe dayes, came a Portugall Iesuite, with other Portugals, who reported of vs, that we were pirats, and were not in the way of marchandizing. Which report caused the gouernours and commonpeeple to thinke euill of vs: In such manner, that we looked alwayes when we should be set vpon crosses; which is the execution in this land for theeuery and some other crimes. Thus daily more and more the Portugalls incensed the justices and people against vs. And two of our men, as traytors, gaue themselues in seruice to the king, beeing all in all with the Portugals, hauing by them their liues warranted. The one was called *Gilbert de Conning*, whose mother dwelleth at *Middleborough*, who gaue himselfe out to be marchant of all the goods in the shippe. The other was called *Iohn Abelson Van Owater*. These traitours sought all manner of wayes to get the goods into their hands, and made knowne vnto them all things that had passed in our voyage. Nine dayes after our arriuall, the

great king of the land sent for me to come vnto him. So taking one man with me, I went to him, taking my leaue of our captaine, and all the others that were sicke, commending my selfe into His hands that had preserued me from so many perils on the sea. I was carried in one of the king's gallies to the court at *Osaca*,[1] where the king lay, about eightie leagues from the place where the shippe was. The twelfth of May 1600, I came to the great king's citie, who caused me to be brought into the court, beeing a wonderfull costly house guilded with gold in abundance. Comming before the king, he viewed me well, and seemed to be wonderfull fauourable. He made many signes vnto me, some of which I vnderstood, and some I did not. In the end, there came one that could speake Portuges. By him, the king demanded of me of what land I was, and what mooued vs to come to his land, beeing so farre off. I shewed vnto him the name of our countrey, and that our land had long sought out the East Indies, and desired friendship with all kings and potentates in way of marchandize, hauing in our land diuerse commodities, which these lands had not; and also to buy such marchandizes in this land, which our countrey had not. Then he asked whether our countrey had warres? I answered him yea, with the Spaniards and Portugals,[2] being in peace with

[1] Ozaka. [2] Portuguese.

all other nations. Further, he asked me, in what I did beleeue? I said, in God, that made heauen and earth. He asked me diverse other questions of things of religions, and many other things: As what way we came to the country. Hauing a chart of the whole world, I shewed him, through the *Straight of Magellan.* At which he wondred, and thought me to lie. Thus, from one thing to another, I abode with him till mid-night. And hauing asked mee, what marchandize we had in our shippe, I shewed him all. In the end, he beeing ready to depart, I desired that we might haue trade of marchandize, as the Portugals and Spanyards had. To which he made me an answer: but what it was, I did not vnderstand. So he commanded me to be carried to prison. But two dayes after, he sent for me againe, and enquired of the qualities and conditions of our countreys, of warres and peace, of beasts and catell of all sorts; and of the heauens. It seemed that he was well content with all mine answers vnto his demands. Neuerthelesse, I was commanded to prison againe: but my lodging was bettered in another place. . . .

LETTER No. III

To my assured good frind *Augustin Spalding*, in Bantam, deliuer this, per a good frind *Thomas Hill*, whom God presserue.

Lavs dei: written in Japan in ye Iland of Ferrando,[1] *the* 12 *of Jeneuari* 1613.

My good and louing frind: I do imbolden my self to wrytt theess feaw lines vnto you in which I do hartylly sallute me vnto you with all the rest of my good country men with you, with hope of your good health, which God long continew: as I prayss God I am at this present, etc.

Your ffrindly and Christian letter I hau receued by the Hollanders which be heer arriued this yeer 1612, by which I do vnder stand that you have receued my letter which I sent by Peetter Johnssoon, of which I am veri glad, hoping yt my poor wyf and frindes shall heer I am alyve. For vnto this present ther hath not coum to ye hands of my frinds anny letter of myne: being by the

[1] Hirado.

Hollanders intercepted alwayes: for by the company of thees ship I haue sertain newes of trewth yt it is expressley forbid by the Winthabers so called, or Indish Company, yt they shall carri nor bring anny letters in no maner of wayes: for by both thees shipes I have had diuers letteers sent me by my wyf and other good frinds out of Ingland and Holland, but feaw coum to my hand and thoo as yt I hau receued the most part were 2 lettrs which cam from London by the convayance of the Gloob of London, which arriued at Pattania [. . . . . .] which is heer arriued: which 2 lettrs, the on is from [? *the honourable Sir*] Thomas Smith, and on from my good frind John Stokle, soum tym on of the [. . . . . .]. Thees 2 lettrs hau not bin oppened, but a 40 or 50 dayes detayned from mee, etc.

You shall [? *understand*] by the letter of Sr. Thomass Smith, he hath written that he will send a ship heer in Japan to establish a facktori, of which, yf yet may be profitt I shalbe most glad: of which newes I told the Emperour thearof, and told him yt in ye next yeer the kinges mati.[1] of Ingland would send his imbashador with mony and marchandiz to trad in his country; and of the certenti theerof I had receued newes. At which hee wass veery glad, and rejoyced that strange nacions had such good oppinion: with many other

[1] Majesty.

good speeches. Now, my good frind, if it so fall out that on of our country shipes do coum heer to traffick thear [. . . . . .] not lee [. . . . . .] welcoum. And this I do inseur you of, for it is in my power to do it. I doo prayss God for it: who hath geuen me fauor with the Emperour, and good will to me, so farr as that I may boldly say our country men shalbe so welcoum and free in coumparisson as in the riuer of London.

And now to the purposs. I feear yt theer wilbe no profitt, which is principal: for ye coumodeties of our countri are heer good cheep, yt is clloth; for by reason of the ship that comes from Novo Spaynia of the on party and the Hollanders on the other party, hath made the priss of cloth so good chep as in Ingland. An 8 or 9 years ago cloth was very deer, but now verry chep. Now the coumodities yt yê bring from Holland are theess: cloth, leed, still [*steel*], louking glasses, drinking glasses, dans-klass-glasses, amber, dieeper and holland, with other things of small importance. First of ther cloth no profitt; leed at [. . . . . .] the 1., or lees, 3d the which is no profitt; steel 6d the 1. and other things of small profitt. By ye way [. . . . . .] them bring peper, the priss thearof 40s. the 100l.; clouess 5l. starlinge the 100l. and thees [. . . . . .] and the priss they sell them for. The ship that coums from Pattania [. . . . . .] of

all prisses, damas, taffety, velvett, satten, Brassill to dye with. All other china coumodities yt [. . . . . .] is not sartain becass soum yeers good cheep, and soum yeer deer [. . . . . .] of chinas goods they mad great proffit at first. As the shipes coum lade, so thay go away much deeper lade, for heer [? *they*] lad thear shipes with rise, fish, bisket, with diuers other prouisions, monicion [? *munition*], marriners, sojoures, and svch lyk, so that in respeckt of the warres in Mollowcouss [*Moluccas*] Japan is verry profittable vnto them; and yf the warres do continew in ye Mollucous with ye traffick they haue heer wilbe a great scourge vnto ye Spaynnards, etc.

Now my good frind: can our Inglish marchants get the handelling or trad with the Chinas, then shall our countri mak great profitt, and the worshippful Indiss Coumpany of London shall not hau need to send monny out of Ingland, for in Japan is gold and siluer in aboundance, for with the traffick heer they shall hau monny to serue theer need; I mean in the Indiss, etc.

The Hollandes be now settled and I hau got them that priuilledg as the Spaynnards and Portingalles could neuer gett in this 50 or 60 yeers in Japan, etc.

This yeer 1612 the Spaynnards and Portingalles hau evssed me as an instrument to gett there liberty in the manner of the Hollandes, but vppon

consideration of farther inconvenience I hau not sought it for them.

It hath plessed God to bring things to pass, so as in ye eyes of ye world [? *must seem*] strange: for the Spaynnard and Portingall[1] hath bin my bitter ennemis, to death; and now theay must seek to me an vnworth wr[*et*]ch: fo the Spaynard as well as the Portingall must haue all their negosshes [? *negociations*] go thorough my hand. God hau ye prayse for it, etc.

The charges in Japan are not great: onlly a pressent for ye Emperour and a pressent for ye Kinge, and 2 or 3 other pressents for the Secretaris. Other coustoumes here be nonn. Now, once, yf a ship do coum, lett her coum for the esterly part of Japan, lying in 35d. 10m. whear the Kinge and ye Emperour court is: for coum our ships to Ferando[2] whear the Hollanders bee, it is farr to ye court, about 230 L., a wery soum way and foul. The citti of Edo[3] lyeth in 36, and about this esterly part of the land thear be the best harbors and a cost so cleer as theayr is no sholdes nor rokes ½ a myll from the mayn land. It is good also for sale of marchandis and security for ships, forr which cass I haue sent a pattron [? *pattern card, or chart*] of Japan, for which my self I hau been all about the cost in the shipping that I have made

[1] Portuguese. [2] Hirado.
[3] Yeddo, *i.e.* Tokyo.

for ye Emperour, that I hau experyence of all yt part of ye cost that lyeth in 36d., etc.

Now my good frind: I thank you for your good writting and frindly token of a byble and 3 other boukes. By your letter I vnderstand of ye death of many of my good frinds in the barbarous country of Barbary: for which death, and los of goods I am heartelie sorry. Nevertheles it is ye lot of all flesh: in this lyf manny trobelles and afflixcions, and in the end death. Thearfor it is a blessed thing to dy in the Lord, with a faithfull trust in God: for theay rest from theer labores, etc.

In this land is no strange newes to sertify you of: the whool being in peace: the peopell veri subiect to thear gouvernours and superiores: also in thear relligion veri zellous, or svpersticious, hauing diuers secttes, but praying all them secttes, or the most part, to one saynt which they call AMEEDA[1]: which they esteem to bee their mediator between God and them: all thees sectes liuing in frindship on with an other, not [. . . . .] on an other, but everi on as his conscience teacheth. In this land are many Christians according to ye romishe order. In the yeer 1612 is put downe all the sects of the Franciscannes. The Jesouets hau what priuiledge [. . . . .] theare beinge in Nangasaki,[2] in which place only may be so manny as will of all sectes: in other places not manny

[1] Amida—Buddha. [2] Nagasaki.

permitted. In justis very seuer, hauing no respecte of persons. Theer cittis gouerned with greatt ciuility and in lou: for ye most part nonn going to lawe on with an other; but yf questiones be bettween naybour and naybour, it is by justiss coummanded to be pressently taken vp, and frindship to be mad with out dellay. No theef for ye most part put in prisson, but pressently executed. No murther for ye most part can escap: for yf so bee yt yt murtherer cannot be found, ye Emperour coumands a proclimacion with a wryting, and by ye writting so mvch gold as is of vallew 300l. starlinge; and yf anny do know whear ye murtherer is, he cooms and receueth the gold, and goeth his way with out anny further troubell. Thus for the lukar of so moch monny it coumes to light. And their citties you may go all ower in ye night with out any trobell or perrill, being a peepell [? *well affected*] to strangers: ye lawe much lyk the Jud [. . . . . .] truth. Thus by the way, in hast I hau imboldned [? *myself*] to writ somewhat of ye coustome and manners, etc.

If it bee yt thear coum a ship neer vnto the estermost part, let them inquir for me. I am called in the Japann tonge AUGIU SAMMA.[1] By that nam am I knowen all the sea cost allonge, and feear not to coom neer the mayn, for you shall hau barkes with pillotts yt shall carry you will; and

[1] Anjin Sama, *i.e.* Mr. Pilot.

coumes thear a ship heer, I hop the wourshippfull coumpanie shall find me to bee a saruant or yr saruants to seru them in such a maner as they shalbe satisfied of my serues. Thus yf occasion semeth, I pray wryt my hombell sallutacion to ye wourshippfull Sr. Thomass Symth; and conssern-ing his Christian charity and greate lou in lending my wyfe 20l. starlling, God I hop will reward him; and I am, and shalbe allwayes reddy to make paiment to whoum he shall apoynt me. I pray yt capptain Stippon, capptain of the Gllobe [. . . . .] I pray him to mak known in Ingland to my frinds, that I am in good health, and I trust in God errlong to gett leeaue from the Emperour to get out of this country to my frinds agayne. Thus with this my poor request do I imbold my seelf to troubell you. Had I known our Inglish shipes hade trade with the Indiss, I had long a[*go*] troubled you with wrytting; but the Hollanders hau kept it most seccreet from me tell the yeere 1611, which wass the first newes yt I heerd of the trading of our shipes in the Indiss. I would gladdly a sent soum small token in signe of good will vnto you, but at this pressent no conuenient messadg [? *message, or opportunity of sending*]. For thes ships ass theay saye go no far[*ther*] as the Mollocouss in his coum-mand. Thus with my coummendacion only, and to all my countrimen, I beque[*ath*] you and your affares to the tuicion of God, who blless and keep

you in body and soull from all your ennemys for euer and euer.

Your vnwourthe frind yet assured to coumand,

WILLIAM ADDAMES.

I hau writt 2 letters all in one maner, so yt yf on coumes to your hand I shall be glad.

LETTER No. IV

INTRODUCTION

In conformity with the intimation communicated by Sir Thomas Smith to William Adams, of the intention of the East India Fellowship to seek trade with Japan, Captain John Saris, in command of the Clove, was despatched on a mission to the Emperor: being accredited with a letter, and charged with presents, from the Sovereign of England, James the First.

The Clove came to anchor in the vicinity of *Firando*,[1] one of the Japanese Islands, on the 11th of June, 1613. The arrival of the vessel was marked by many circumstances of highly interesting character; and the commander was greeted with no less cordiality than courtesy. These matters are fully set forth in his narrative, which is as follows:

CAPTAIN SARIS: HIS ARRIVAL AT FIRANDO, AND HIS INTERTAYNMENT.

The ninth [of June, 1613] in the morning wee had sight of land, bearing north north-east, and

[1] Hirado.

sixe great islands on a ranke. From the island we descried yesternight north-east and south-west, and at the northermost end of them all, many small rockes and hummockes, and in the bay to the eastward of the hummockes we saw an high land bearing east, east by south, and east south-east, which is the island called *Xima*[1] in the Plats,[2] but called by the naturals *Mashma*,[3] and the island aforesaid, north north-east, is called *Segue* or *Amaxay*: it lyeth east by north, and west by south, with many small islands and rockes on the southerne side of them, and is distant from the island with the steepe point, (which wee did see the eight day) south-south-west twelue leagues, the winde calme all night, yet we got to the northward, as wee supposed, by the helpe of a current or tide.

The tenth, by breake of day the outward most land to the westward did beare north by east ten leagues off, the wind at north-east by north: at nine, a gale at south, wee steered north by west, and had sight of two hummockes without the point. Then wee steered north north-west, and soone after came foure great fisher-boats aboord, about fiue tunnes apeece in burthen, they sailed

[1] Shima is the Japanese for an island.

[2] Plates or maps.

[3] Mishima, which gives its name to the Mishima Nada, in the inland sea.

with one saile, which stood like a skiffe saile, and skuld with foure oares on a side, their oares resting vpon a pinne fastned on the toppe of the boats side, the head of which pinne was so let into the middle part of the oare that the oare did hang in his iust poize, so that the labour of the rower is much lesse, then otherwise it must be; yet doe they make farre greater speed then our people with rowing, and performe their worke standing as ours doe sitting, so that they take the lesse roome. They told vs that we were before the entrance of *Nangasaque*,[1] bearing north north-east, and the straights of *Arima*, north-east by north, and the high hill, which we did see yesterday, is vpon the island called *Vszideke*,[2] which maketh the straights of *Arima*,[3] where at the norther-most end is good riding, and at the south end is the going into *Cachinoch*. To this noone we haue made a north-way sixe leagues. Wee agreed with two of the masters of the fisher-boats (for thirtie rialls of eight a piece in money, and rice for their food) to pilot vs into *Firando*; which agreement made, their people entred our shippe, and performed voluntarily their labour, as readily as any of our mariners. We steered north by west, the pilots making

[1] Nagasaki.

[2] Uzendake.—Maunde Thompson.

[3] Arima—I find Harima Nada in Japan (Stanford's London Atlas, 1904).—B. H. S. (This means the same.—Ed.)

To back on p. 256.

Mishima.

To back on p. 257.

Mishima.

account to be thirtie leagues off *Firando*.[1] One of the foure boats which came aboord vs, did belong to the *Portugals*, living at *Langasaque*,[2] and were new *Christians*, and thought that our ship had been the *Macau*[3] ship; but finding the contrary, would vpon no intreatie stay, but made hast backe againe to aduise them.

The eleuenth, about three of the clocke in the afternoone, we cam to an anchor halfe a league short of *Firando*, the tide so spent that we could not get further in: soone after I was visited by the old king *Foyne Sama*, and his nephew *Tone Sama*,[4] gouernour then of the iland vnder the old king. They were attended with fortie boats or gallyes, rowed some with ten, some with fifteene oares on a side: when they drew neare to the ship, the king commanded all, but the two wherein himselfe and his nephew were, to fall a sterne, and they only entred the ship, both of them in silk gownes, girt to them with a shirt, and a paire of breeches of flaxen cloath next their bodies. Either of them had two cattans[5] or swords of that countrey by his side, the one of halfe a yard long, the other about a quarter. They wore no bands, the fore-parts of their heads were shauen to the crowne, and the rest

[1] Hirado. [2] Nagasaki. [3] Macao.

[4] Another name of Figen a Sama, King of Firando.—Maunde Thompson.

[5] The Japanese sword is called "catana."

of their haire, which was very long, was gathered together and bound vp on a knot behind, wearing neither hat nor turbant, but bare-headed. The king was aged about seuentie two yeeres, his nephew or grand-child, that gouerned under him, was about two and twentie yeeres old, and either of them had his gouernour with him, who had command ouer their slaues, as they appointed him.

Their manner and curtesie in saluting was after their manner, which is this. First, in presence of him whom they are to salute, they put off their shooes (stockings they weare none) and then clapping their right hand within their left, they put them downe towards their knees, and so wagging or mouing of their hands a little to and fro, they stooping, steppe with small steps sideling from the partie saluted, and crie *Augh, Augh.* I led them into my cabbin, where I had prepared a banquet for them, and a good consort of musicke, which much delighted them. They bade me welcome, and promised me kind entertainment. I deliuered our kings letters to the king of *Firando*, which he receiued with great ioy, saying hee would not open it till *Auge* came, who could interpret the same vnto him; this *Auge* is, in their language, a pilot, being one *William Adams*, an *English* man, who, passing with a *Flemming* through the South Sea, by mutiny and disorder of the marriners shee remained in that countrey, and was seised vpon by

the emperour about twelue years before. The king hauing stayed aboord about an houre and a halfe, tooke his leaue: he was no sooner ashoare, but all his nobilitie, attended with a multitude of souldiers, entered the ship, euery man of worth brought his present with him, some venison, some wild-fowle, some wild-boare, the largest and fattest that euer any of vs had seene, some fruits, fish, etc. They did much admire our shippe, and made as if they had neuer seene it sufficiently. We being pestered with the number of these visiters, I sent to the king, requesting him that order might bee taken to remoue them, and to preuent all inconueniences that might happen. Whereupon hee sent a guardian, (being a principall man of his owne guard) with charge to remain and lye aboord, that no injury might be offered vnto vs; and caused a proclamation to be made in the towne to the same effect. The same night *Henrick Brower*, captain of the *Dutch* factory there, came aboord to visite me, or rather to see what passed betwixt the king and vs. I did write the same day to master *Adams* (being then at *Edoo*, which is very neare three hundred leagues from *Firando*) to let him vnderstand of our arriual. King *Foyne* sent it away the next day by his Admirail to *Osackay*,[1] the first port of note vpon the chiefe island, and then by post vp into the land to *Edoo*:[2] giuing the

[1] Ozaka.

[2] *i.e.*, Yeddo, now Tokyo.

emperour likewise to vnderstand of our being there, and cause thereof.

The twelfth in the morning, there was brought aboord such abundance of fish, and so cheape as we could desire. We weighed and set sail for the road. The king sent at the least threscore great boats or gallyes very well mand, to bring vs into the harbor. I doubted what the cause of their coming might be, and was sending off the skiffe to comand them not to come neare the ship, but the king being the head-most, weaued with his handkercher, and willed the rest to attend, and himselfe comming aboord, told me that he had commanded them to come to tow our ship in about a point, somewhat dangerous, by reason of the force of the tide, which was such, that hauing a stiffe gale of wind, yet we could not stemme it, and comming into the eddie, we should haue been set vpon the rockes. So we sent hawsers aboord them, and they fell to worke. In the meane while the king did breake his fast with me. Being at an anchor, I would haue requited the people for their paines, but the king would not suffer them to take any thing. Wee anchored before the towne in fiue fathome, so near the shoare, that we might talke to the people in their houses. We saluted the towne with nine peeces of ordnance, but were not answered, for they haue no ordnance heere, nor any fort, but barricados only for small shot. Our

ground heere wes ozie. Diuers noblemen came to bid me welcome, whereof two were of extroardinary account, called *Nobusane*[1] and *Shimmadone*, who were very well entertained, and at parting held very great state, one staying aboord whilest the other was landed; their children and chiefe followers in the like manner. There came continually such a world of people aboord, both men and women, as that we were not able to go vpon the decks: round about the ship was furnished with boats full of people, admiring much the head and sterne of the ship. I gaue leaue to diuers women of the better sort to come into my Cabbin, where the picture of *Venus*, with her sonne *Cupid*, did hang somewhat wantonly set out in a large frame. They thinking it to bee our ladie and her sonne, fell downe and worshipped it, with shewes of great deuotion, telling me in a whispering manner (that some of their own companions which were not so, might not heare) that they were *Christianos:* whereby we perceiued them to be *Christians*, conuerted by the *Portugall* Iesuits.

The king came aboord againe, and brought foure chiefe women with him. They were attired in gownes of silke, clapt the one skirt ouer the other, and so girt to them, barelegged, only a paire of halfe buskins bound with silke reband about their

[1] Bongo Sama, the King of Firando's great-uncle.—Maunde Thompson.

instep; their haire very blacke, and very long, tyed vp in a knot vpon the crowne in a comely manner: their heads no where shauen as the mens were. They were well faced, handed, and footed; cleare skind and white, but wanting colour, which they amend by arte. Of stature low, but very fat; very curteous in behauiour, not ignorant of the respect to be giuen vnto persons according to their fashion. The king requested that none might stay in the cabbin, saue myself and my Linguist, who was borne in *Iapan*, and was brought from *Bantam* in our ship thither, being well skild in the *Mallayan* tongue, wherein he deliuered to mee what the king spoke vnto him in the *Iapan* language. The kings women seemed to be somewhat bashfull, but he willed them to bee frolicke. They sung diuers songs, and played vpon certain instruments (whereof one did much resemble our lute) being bellyed like it, but longer in the necke, and fretted like ours, but had only foure gut strings. Their fingring with the left hand like ours, very nimbly, but the right hand striketh with an iuory bone, as we vse to playe upon a citterne with a quill. They delighted themselues much with their musicke, keeping time with their hands and playing and singing by booke, pricked on line and space, resembling much ours heere. I feasted them, and presented them with diuers *English* comodities: and after some two houres stay they returned. I moued the

king for a house, which hee readily granted, and tooke two of the merchants along with him, and shewed them three or foure houses, willing them to take their choice, paying the owners as they could agree.

The thirteenth, I went ashoare, attended vpon by the merchants and principal officers, and deliuered the presents to the king, amounting to the value of one hundred and fortie pounds, or thereabouts, which he receiued with very great kindnesse, feasting me and my whole companie with diuers sorts of powdered wild fowles and fruits: and calling for a standing cup (which was one of the presents then deliuered him) he caused it to be filled with his country wine, which is distilled out of rice, and is as strong as our *Aquauitæ:* and albeit the cuppe held vpward of a pint and half, notwithstanding taking the cup in his hand, he told me hee would drinke it all off, for health to the king of *England* and so did myself, and all his nobles doing the like. And whereas in the roome where the king was, there was onely my self and the cape merchant, (the rest of our company being in an other roome) the king commanded his secretarie to goe out vnto them, and see that euerie one of them did pledge the health. The king and his nobles did sit at meat crosse-legged vpon mats after the *Turkie* fashion, the mats richly edged, some with cloath of gold, some with veluet, satten, and damask.

The fourteenth and fifteenth, we spent with giuing of presents. The sixteenth, I concluded with captain *Andassee*, captain of the *China* quarter here, for his house, to pay ninetie fiue ryals of eight for the monson of six moneths, he to repair it at present, and wee to repair it hereafter, and alter what we pleased: he to furnish all conuenient roomes with mats according to the fashion of the Countrey.

This day our ship was so pestered with people, as that I was enforced to send to the king for a guardian to clear them out, many things been stolne, but I more doubted our owne people, than the naturals. There came in a *Flemming* in one of the Countrey boates, which had been at the Island *Mashma*, where he had sold good store of Pepper, broad Cloth, and Elephants teeth, but would not be aknowne vnto vs to haue sold any thing, yet brought nothing backe in the boat with him. But the *Iapons* his waterman told vs the truth, *viz.* that he had sold good quantitie of goods at a Mart there, and returned with barres of siluer, which they kept very secret.

The one and twentieth, the old King came aboord againe, and brought with him diuers women to be frolicke. These women were actors of comedies, which passe there from iland to iland to play, as our players doe here from towne to towne, hauing seuerall shifts of apparrell for the better

grace of the matter acted; which for the most part are of Warre, Loue, and such like.

* * * * * *

The twentie ninth, a Soma or Iunke of the *Flemmings* arriued at *Langasaque*,[1] from *Syam*,[2] laden with Brasill wood and skins of all sorts, wherein it was said that there were *Englishmen*, but proued to be *Flemmings*. For that before our comming, the passed generally by the name of *Englishmen;* for our *English* Nation hath been long known by report among them, but much scandalled by the *Portugals* Iesuites, as pyrats and rovers upon the seas; so that the naturals haue a song which they call the *English Crofonia*, shewing how the *English* doe take the *Spanish* ships, which they (singing) doe act likewise in gesture with their *Cattans* by their sides, with which song and acting, they terrifie and skare their children, as the *French* sometimes did theirs with the name of the Lord *Talbot*.

The first of July, two of our Company happened to quarrell the one with the other, and were very likely to haue gone into the field, to the endangering of vs all. For it is a custome here, that whosoeuer drawes a weapon in anger, although he doe no harme therewith, hee is presently cut in peeces: and doing but small hurt, not only themselues are so executed, but their whole generation.

[1] Nagasaki. [2] Siam.

The seuenth, the King of the Iland *Goto*, not farre from *Firando*[1] came to visit King *Foyne*, saying that he had heard of an excellent *English* ship arriued in his dominions, which he greatly desired to see, and goe aboord of. King *Foyne* intreated me that he might be permitted, for that hee was an especial friend of his. So he was well entertained aboord, banqueted, and had diuers peeces shot off at his departure, which he very kindly accepted, and told me, that hee should bee right glad to liue to see some of our nation to come to his Iland, whither they should be heartily welcome.

The eighth, three *Iaponians* were executed, *viz.* two men and one women: the cause this; the woman none of the honestest (her husband being trauelled from home) had appointed these two their seuerall houres to repair vnto her. The latter man not knowing of the former, and thinking the time too long, comming in before the houre appointed, found the first man with her already and enraged thereat, he whipt out his cattan, and wounded both of them very sorely, hauing very neere hewne the chine of the mans back in two. But as well as he might hee cleared himselfe of the woman and recouering his cattan,[2] wounded the other. The street taking notice of the fray, forthwith seased vpon them, led them aside, and

[1] Hirado. [2] A sword.

acquainted King *Foyne* therewith, and sent to know his pleasure, (for according to his will, the partie is executed) who presently gaue order that they should cut off their heads: which done, euery man that listed (as very many did) came to trie the sharpenesse of their cattans[1] vpon the corps, so that before they left off, they had hewne them all three into peeces as small as a mans hand and yet notwithstanding did not then giue ouer, but placing the peeces one vpon another, would try how many of them they could strike through at a blow; and the peeces are left to the fowles to deuoure.

The tenth, three more were executed as the former, for stealing of a woman from *Firando*,[2] and selling her at *Langasacque*[3] long since, two of them were brethren, and the other a sharer with them. When any are to be executed, they are led out of the towne in this manner: there goeth first one with a pick-axe, next followeth an other with a shouell for to make his graue (if that bee permitted him), the third man beareth a small table whereon is written the parties offence, which table is afterwards set vp vpon a post on the graue where he is buried. The fourth is the partie to be executed, his hands bound behind him with a silken cord, hauing a litle banner of paper (much resembling our wind-vanes) whereon is likewise written his offence.

[1] Swords.

[2] Hirado.

[3] Nagasaki.

The executioner followeth next, with his cattan[1] by his side, holding in his hand the cord wherewith the offender is bound. On either side of the executioner goeth a souldiour with his pike, the head thereof resting on the shoulder of the partie appointed to suffer, to skare him from attempting to escape. In this very manner I saw one led to execution, who went so resolutely and without all appearance of feare of death, that I could not but much admire him, neuer hauing seene the like in Christen-dome. The offence for which he suffered was for stealing of a sacke of rice (of the value of two shillings sixe pence) from his neighbour, whose house was then on fire.

The nineteenth, the old King *Foyne* entreated me for a peece of Poldauis,[2] which I sent him; hee caused it presently to be made into coates, which he (notwithstanding that hee was a King, and of that great age, and famed to be the worthiest soldiour of all *Iapan*, for his valour and seruice in the *Corean* warres) did wear next his skinne, and some part thereof was made into handker chiefes, which he daily vsed.

The nine and twentieth, M. *Adams* arriued at *Firando*,[3] hauing been seuenteene dayes on the way comming from *Sorongo*, we hauing staied here for his comming fortie eight dayes. After I had

[1] Sword. [2] Canvas, see page 292.
[3] Hirado.

friendly entertained him, I conferred with him in the presence of the merchants, touching the incouragement hee could giue of trade in these parts. He answered, that it was not alwaies alike, but sometime better, sometimes worse, yet doubted not but we should doe as well as others; giuing admirable commendations of the Countrey, as much affected thereunto.

The third of August 1613, king *Foyne* sent to know of what bulk our kings present to the Emperour was, also what number of people I would take with me, for that he would prouide accordingly for my going vp in good fashion both for barke, horses, and pallanchins.

This day, I caused the presents to be sorted that were to be giuen to the emperour, and to those of office and esteeme about him, *viz.*

	£	s.	d.
To *Ogoshosama*,[1] the emperour, to the value of	87	7	6
To *Shongosama*,[2] the emperours sonne . .	43	15	0
To *Codskedona*,[3] the emperours secretarie .	15	17	6
To *Saddadona*,[4] the emperours sonnes secretarie	14	03	4
To *Icocora Inga*,[5] Iudge of *Meaco* . . .	04	10	6
To *Fongo dona*,[6] admirall of *Orango* . .	03	10	0
To *Goto Shozauero*, the mintmaster . .	11	00	0
Totall . . .	180	03	10

[1] Iyeyasu. [2] Hidetada.
[3] Codskin dono, secretary to Iyeyasu.
[4] Father of Codskin dono.
[5] Chief Justice of Japan.
[6] "The ould admirall" of Richard Cock.

WILLIAM ADAMS: HIS LETTER—IV

[*Endorsed:* "A vearey Larg Letter wrot from Japan by William Adams, and sent home in the Cloue, 1614, touching of his assistance rendered vnto ye Generall and of entertanemt into the Companies Seruice, Decem. 1613."]

THE Allmightye God by whoum all enterprisses and purpoosses hau thear full effect be bllessed for euer. Amen.

Right Woorshipfulls, hauing ssoo just occacion, I haue imboldned my self allthough unwourth to writt thees feau vnwourthy lines vnto you: in which first of all I crau your woorships pardon in whatt I shall fayll in.

Hauing thorough the prouidenc of God ariued on of your shipes called the Cloue, being Gennerall or Captain John Sarris, who at his first ariuall in the Iland of Ferando[1] sent a letter vnto me, in all hast to haue me coum to him; vntill svch tym he would tarri for me. Ye which so sooun as I had receued his letter, I made no dellai, being at that tym at the courte, being distant from the place of

[1] Hirado.

the ships arriuall 250 llegs. So coomming to the place of the ships ariual, I wass gladly receued of the Gennerall and Master and all the wholl covmpani. At which tym we did enter in to consultacon what courss was to be taken: the Gennerall making knowen vnto me that he had brought his Majesti [*a*] letter with a preessent for him. Vppon which for the honner of his Mti.[1] and our covntri, both, I with him thought it good to mak all speed and to go to the courte for the delliueranc thearof, etc.

I allso entred into speech with him what covmodites he had brought with him: of which he made all thinges to mee known. So finding that svch thinges as he had brought wass not veri vendibel; I told him, for his arivall I was veri glad theerof, but in respecte of the ventur by the wourshipfull covmpani being so great, I did not see anny wayss in this land to requit the great charges therof. My reesson wass, for theer cloth at this pressent was very cheep, becass both from Nova Spania, Manilia, and ovt of Holland, which in thees 4 yeers there caem very mvch: soum sold and verry mvch vnsold. For *olliphant teeth* the Hollanders had brought aboundanc, that the priss theroff was fallen very mvch: vppon which occassion the Hollanders hau transported manny theroff to Siam. Stylle [*steel*] in long barres still holding his old prise at 20 crownes the picoll, which is 125*l.* Inglish wayt,

[1] Majesty.

and sovmtymes being coum worth 3l. 15s. starling. *Leed* [*lead*] holding his priss a llittell mor or less at 25s. and sovmtymes 30s. the picoll. *Tin* so good cheep heer as in Ingland, and *ordinance* not in any great request: not the picoll abou 30s. and sovmtym vnder. For *callecovs*[1] and fine *Cambaya goods;* not in any request, becass this countri hath abovndanc of cotton. Thus for thoos thinges. Now for *peeper* and *cloues.* This covntri doth not evs [*use*] verri mvch therof, nor of any other spice: for which case senc [*since*] the trad of the Hollanders which hau brought mvch peper and cloues, that peper the pownd is no more worth then 5d. a pownd, and sovmtymes less and at the deerest 6d. and cloues at 12d., which is of no proffit to bring hether. Affoor tym, when the Spaynard had the trad with the Jappanners, onlly the peper was at 12d. the L. and cloues at 2s. 6d. and 3s. the L.: now being ouerlayd is verry chep, etc.

Thus hauing confferred heer vppon, the gennerall mad him self redy to go with me to the court: of which with all hast prosseeded theerof, etc.

The journey vp to the courte.[2]

The seuenth of August, King *Foyne* furnished me with a proper galley of his owne rowed with twentie fiue oares on a side, and sixtie men, which

[1] Calicoes.

[2] The following account of the journey is given by Captain Saris, Adams having omitted the particulars.

I did fit vp in a verie comely manner, with waste cloathes, ensignes, and all other necessaries, and hauing taken my leaue of the King, I went and remained aboord the ship, to set all things in order before my departure.—Which done, and remembrances left with the master and Cape merchant, for the well gouerning of the ship and house ashoare during my absence, taking with mee tenne *English*, and nine others, besides the former sixtie, which were only to attend the gallie, I departed from *Firando*[1] towards the Emperours court. We were rowed through, and amongst diuers Ilands, all of which, or the most part of them, were well inhabited, and diuers proper townes builded vpon them; whereof one called *Faccate*, hath a very strong castle, built of free-stone, but no ordnance nor souldiers therein. It hath a ditch about fiue fathome deepe, and twice as broad round about it, with a draw bridge, kept all in very good repaire. I did land and dine there in the towne, the tyde and wind so strong against vs, as that we could not passe. The towne seemed to be as great as *London* is within the wals, very wel built, and euen, so as you may see from the one end of the street to the other. The place exceedingly peopled, very ciuil and curteous, only that at our landing, and being here in *Faccate*, and so through the whole country,

[1] Hirado.

withersoeuer we came the boyes, children, and worser sort of idle people, would gather about and follow along after vs, crying *Coré Coré, Cocoré, Waré*, that is to say, *You Coréans with false hearts:* wondering, hooping, hollowing, and making such a noise about vs, that we could scarcel heare one an other speake, sometimes throwing stones at vs (but that not in many townes) yet the clamour and crying after vs was euery where alike, none reprouing them for it. The best aduice that I can giue those who hereafter shall arriue there, is that they passe on without regarding those *idle rablements*, and in so doing, they shall find their eares only troubled with the noise. All alongst this coast, and so vp to *Ozaca*[1] we found women diuers, that liued with their household and family in boats vpon the water, as in *Holland* they do the like. These women would catch fish by diuing, which by net and lines they missed, and that in eight fathome depth: their eyes by continuall diuing doe grow as red as blood, whereby you may know a diuing woman from all other women.

We were two daies rowing from *Firando*[2] to *Faccate*. About eight or tenne leagues on this side the straights of *Xemina-seque*,[3] we found a great towne, where there lay in a docke, a iuncke of eight hundred or a thousand tunnes of burthen,

[1] Ozaka. [2] Hirado. [3] Shimonoseki.

sheathed all with yron, a guard appointed to keep her from firing and treachery. She was built in a very homely fashion, much like that which describeth *Noahs* arke vnto vs. The naturals told vs, that she serued to transport souldiers into any of the Ilands, if rebellion or warre should happen.

We found nothing extraordinary after we had passed the straights of *Xemina-seque*, vntill we came vnto *Ozaca*, where we arriued the twenty seuenth day of August; our galley could not come neere the towne by sixe miles, where another smaller vessell met vs, wherein came the good man or host of the house where we lay in *Ozaca*, and brought a banquet with him of wine and salt fruits to intertaine me. The boat having a fast made to the mast-head, was drawn by men, as our barkes are from *London* westward. We found *Ozaca*[1] to be a very great towne, as great as *London* within the walls, with many faire timber bridges of a great height, seruing to passe ouer a riuer there as wide as the *Thames* at *London*. Some faire houses we found there, but not many. It is one of the chiefe sea-ports of all *Iapan*; hauing a castle in it, maruellous large and strong, with very deepe trenches about it, and many draw bridges with gates plated with yron. The castle is built all of free-stone, with bulwarks and

[1] Ozaka.

battlements, with loope holes for smal shot and arrowes, and diuers passages for to cast stones vpon the assaylants. The walls are at the least sixe or seuen yards thicke, all (as I said) of free-stone, without any filling in the inward part with trumpery, as they reported vnto me. The stones are great, of an excellent quarry, and are cut so exactly to fit the place where they are laid, that no morter is used, but onely earth cast betweene to fill vp voyd creuises if any be. In this castle did dwell at our beeing there, the sonne of *Tiquasamma*,[1] who being an infant at the time of his fathers decease, was left to the gouernement and education of foure, whereof *Ogoshosamma*,[2] the now Emperour, was one and chiefe. The other three desirous of soveraigntie each for his particular, and repulsed by *Ogoshosamma*, were for their owne safetie forced to take vp armes, wherein fortune fauouring *Ogoshosamma* at the triall in field, two of them beeing slaine, the third was glad to saue himselfe by flight. He beeing conquerour, attempted that which formerly (as it is thought) hee neuer dream'd of, and proclaimed himselfe Emperour, and seazing vpon the true heire, married him vnto his daughter, as the onely meanes to worke a perfect reconcilement, confining the young married couple to liue within this castle of *Ozaca*, attended onely with such as had been brought vp from their

[1] Hideyoshi. [2] Iyeyasu.

cradles by *Ogoshosamma*, not knowing any other father (as it were) then him: so that by their intelligence he could at all times vnderstand what passed there, and accordingly rule him.

Right ouer against *Ozaca*,[1] on the other side of the riuer, lyeth another great Towne called *Sacay*,[2] but not so bigge as *Ozaca*, yet is it a towne of great trade for all the Ilands thereabout.

The eight and twentieth day at night, hauing left musters and prices of our commodities with our host, we departed from *Ozaca* by barke towards *Fushimi*,[3] where we ariued.

The nine and twentieth at night we found here a garrison of three thousand souldiers maintayned by the emperour, to keepe *Miaco*[4] and *Ozaca* in subiection. The garrison is shifted euery three yeares, which change happened to be at our being there, so that we saw the old bands march away, and the new enter, in most souldier-like manner, marching five a brest, and to euerie ten files an officer which is called a captain of fiftie, who kept them continually in verie good order. First, their shot, *viz.* calieurs, (for muskets they haue none, neyther will they vse any), then followed pikes, next swords or cattans, and targets, then bowes and arrowes: next those, weapons resembling a Welch-

[1] Ozaka. [2] Nagasakai.
[3] A city between Ozaka and Kyoto.
[4] Miyako, *i.e.* Kyoto.

hooke called *waggadashes*; then calieuers again, and so as formerly, without any ensigne or colours: neyther had they any drummes or other musical instruments for warre. The first file of the cattans and targets had siluer scabberds to there cattans, and the last file which was next to the captain had their scabberds of gold. The companies consists of divers numbers, some fiue hundred, some three hundred, some one hundred and fiftie men. In the midst of euery companie were three horses very richly trapped, and furnished with sadles, well set out, some couered with costly furres, some with veluet, some with stammet broad-cloth, euery horse had three slaues to attend him, ledde with silken halters, their eyes couered with leather couerys. After every troope followed the captaine on horse backe, his bed and other necessaries were laid vpon his owne horse, equally peased [*poised*] on either side. Ouer the same was spread a couering of redde felt of *China*, whereupon the captaine did sit crosse-legged, as if hee had sate betwixt a couple of panniers: and for those that were ancient or otherwise weake-backt, they had a staff artificially fixed unto the pannell, that the rider rest himselfe, and leane backward against it, as if he were sitting in a chaire. The captaine generall of this garrison wee met two dayes after we had met his first troope, (hauing still in the mean-time met with some of these companies as we passed along, some-

times one league, sometimes two leagues distant one from another.) Hee marched in very great state, beyond that the others did, (for the second troope was more richly set out in their armes then the first: and the third then the second, and so still euery one better then other, vntill it came vnto this the last and best of all.) He hunted and hawked all the way, hauing his owne hounds and hawkes along with him, the hawkes being hooded and lured as ours are. His horses for his owne saddle being sixe in number, richly trapped. Their horses are not tall, but of the size of our midling nags, short and well trust, small headed and very full of mettle, in my opinion farre excelling the *Spanish* iennet in pride and stomacke. He had his *pallankin* carryed before him, the inside crimson veluet, and six men appointed to carrie it, two at a time.

Such good order was taken for the passing and prouiding for, of these three thousand souldiers, that no man either trauelling or inhabiting vpon the way where they lodged was any way iniured by them, but chiefly entertayned them as other their guests, because they paid for what they tooke, as all other men did. Euery towne and village vpon the way being well fitted with cookes and victualling houses, where they might at an instant haue what they needed, and dyet themselues from a pennie *English* a meale, to two shillings a meal.

The thirtieth, we were furnished with ninetene

horse at the emperours charge, to carrie vp our Kings presents, and those that attended me to *Surunga*.[1]

I had a *pallankin* appointed for me, and a spare horse led by, to ride when I pleased, very well set out. Sixe men appointed to carrie my *pallankin* in plaine and euen ground. But where the countrey grew hilly, ten men were allowed me thereto. The guardian whom king *Foyne* sent along with vs, did from time to time and place by warrant, take vp these men and horses to serue our turnes, as the postmasters doe here in *England:* as also lodging at night. According to the custome of the countrey, I had a slaue appointed to runne with a pike before mee.

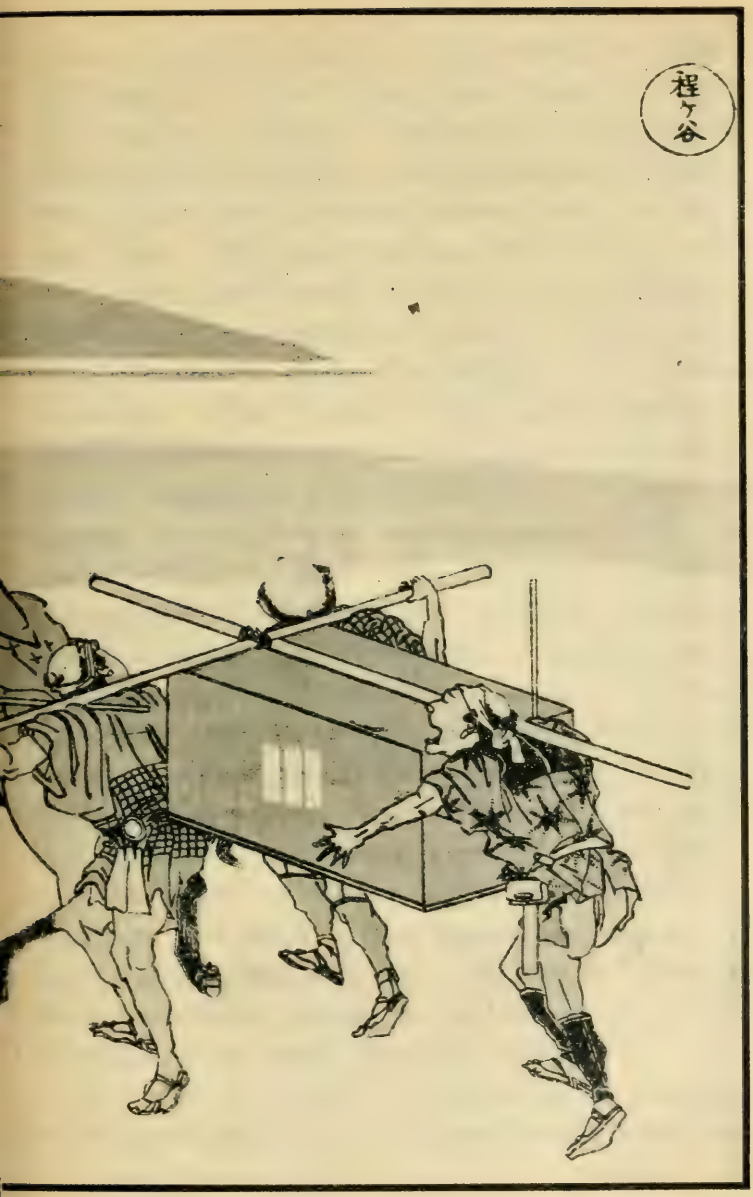
Thus we trauelled vntill the sixth of September, before we got to *Surunga*, each day fifteene or sixteene leagues, of three miles to a league as we ghessed it. The way for the most part is wonderfull euen, and where it meeteth with mountaines, passage is cut through. This way is the mayne reade of all this countrey, and is for the most part sandie and grauell; it is diuided into leagues, and at euery leagues end are two small hills, *viz.* of either side of the way one, and vpon euery one of them a faire pine tree, trimmed round in fashion of an arbor. These markes are placed vpon the way to the end, that the hacknie men, and those

[1] *I.e.*, Tsuruga—probably Kamakura (Tsuru-ga-oka)—capital of Japan 12th–15th cent., then of immense extent.

To back on p. 280.

Totsuka.
Travelling in Japan in

To back on p. 281.



Hosogayo.
Will Adams's day.

which let out horses for hire, should not make men pay more than their dues, which is about three pence a league. The roade is exceedingly trauelled, full of people, euer and anon you meet with farmes and countrey houses, with villages, and often with great townes, with ferries ouer fresh riuers, and many *Futtakeasse* or *Fotoquis*,[1] which are their temples, scituate in groues and most pleasantest places for delight of the whole countrey. The priests that tend thereupon dwelling about the same, as our friers in old time planted themselues here in *England*. When wee approached any towne, we saw crosses with the dead bodies of those who had been crucified thereupon. For crucifying is heere an ordinarie punishment for most malefactors. Comming neere *Surunga*, where the Emperours court is, wee saw a scaffold with the heads of diuers (which had beene executed) placed thereupon, and by it were diuers crosses with the dead corpses of those which had been executed, remayning still vpon them, and the pieces of others, which after their executioners had beene hewen againe and againe by the triall of others *cattans*.[2] All which caused a most vnsauourie passage to vs, that to enter into *Surunga*, must needs passe by them.

This citie of *Surunga* is full as big as *London*, with all the suburbs. The handi-crafts men wee

[1] Temples, from *Hotoke*, an idol. [2] Swords.

found dwelling in the outward parts and skirts of the towne; because those that are of the better sort, dwell in the inward part of the citie, and will not be annoyed with the rapping, knocking, and other disturbance that artificers cannot be without.

WILLIAM ADAMS: HIS LETTER CONTINEWED.

Comming to *Meaco*[1] [? *Osacca*] had the kinge free hoorsses according to need to goo to the courte wher the emperour wass: at which plac of the genneralls arriuall, I made his comming knowen. So the first day after, being sovmwhat weery, rested and sovmwhat in fitting of the kinges pressents. So the next daye following being redy, the gennerall went to his [*the emperour's*] palles [*palace*]: being courteouly receued and bid welcoum by the tresvrer and others. So being in the palles set downe, the gennerall called me and byd me tell the ssecretari, that the king mati.[2] letter he would delliuer it with his own handes. Vppon which I went and told ye secretari thearof: at which he awnsswered, that it was not the covstoum of the land to delliuer anny letter with the hand of anny stranger, but that he should keep the letter in his hand till he cam into the pressence of the emperor; and then he would tak it from him ovt of his handes and delliuer it to the

[1] Miyako, *i.e.* Kyoto. [2] Majesty's.

emperour. Which awnsser I told the generall theearof; at which awnsswer not being contented cassed me to tell the secretari that yf he myght not delliuer it himself he would retourn agayne to his loging. Which second awnsswer I told the secretari; the which, not thinking well therof, was disconted with me in that I had nott instruckted him in the manners and coustoum of all strangers which had bein yeerly in their covntri; and made me again to go to the gennerall: the which I did; but the gennerall being verry mvch discontented, it so rested. At which tym, pressently, the emperour came fourth, and the gennerall wass brought befoor him: to whoum the emperour bid him wellcovm of so weery journy, receuing his mati.[1] letter from the gennerall by the handes of the secritary, etc.

So the generall departed his way, and I was called in: to whoum the emperor inquired of me of the kinges mati.[2] of Ingland: consserning his greatnes and poovr [*power*], with diuers other questiones which wear to longe to wright. Onlly at ye last he byd me tell the gennerall, yt what request he had, yt he should mak it knowen to me, or to go to his ssecretary; he should be awnssered: which awnsser I returned to the gennerall. So the next day folowing the gennerall went with me to the ssecrettaris hovss, with whoum he mad known his demandes. The which being

[1] Majesty's. [2] Majesty.

written wear caried befor the emperor. The which the emperor reead all his demandes, and hauing reed them told me that he should hau them. Hauing much talk with me of his covming, I told him to settell a factory in his land. He asked me in what plac. I told him, hereon, I did think not far from his court, or the kinges courtt: att which he seemed verry glad. And hauing had mvch speech heer and thear, he asked me if part of his covming was not for discouer [*i*] to farther partes to the northwestward, or, northwards. I told him our countri still douth not cees to spend mvch monny in discoueri thearof. He asked me whether thear ear nott a way, and whear [? *whether*] it wass not verry short, or, neer. I told him we douted nott but thear is a way, and that veery neeir; at which tym called for a mappe of the wholl world, and so sawe that it wass very neer. Hauing speechis with me, whether we had no knolledg of a land lying hard by his countri, on the north part of his land, called Yedzoo[1] and Mattesmay.[2] I told him I did neuer see it pvt into anny mappe nor gllobe. I told him it myght bee that the wourshipfull coumpany woould send soum ship, or other, to discouer. He told me that

[1] Yezo, the large northern island of Japan.

[2] Matesmaye—Tukuyama, Matsmai, or Matsumai, is a seaport, Japan, Yezo, on Tsugaru Strait, 35 miles S.W. by W. of Hakodate. Population, 11,400.—B. H. S.

in the yeer of our Lord 1611, a ship was seen of theis cost, on the est syde, in latitude of 38 d., or thearabout, whether that wear anny of our countri ship? I told him I thought not. He told me agayn it could be no ship of ye Spaynnards going for Novo Spania:[1] for this ship was seen in Apprill, which tym no ship goeth not from the Manillieus [*Manillas*]. He asked me yf I did deesir to go that waye. I told hym, yf the wourshippful coumpanie should dessir svch a thing, I would willingly ymploy my self in svch an honorabell accion. He told me yf I did go, he would geue [*give*] me his letter of frind ship to the land of Yedzoo, whear his subiects haue frindship, hauing a stronge towne and a castell: thorough which menes haue 30 dayes joourney frindship with thoos pepell; which peopell be, as I do gather, Tartares joyning to the Cam,[2] or borders of Cattay.[3] Now in my sympel iudgment, yf the northwest passag be euer discouered, it wilbe discouered, by this way of Japan; and so thuss, with diuers other speechis most frindli evsed [*used*], I toouk [*took*] my leaue of him.

So the next day folowing, the gennerall mad him self reddy to go for Quanto,[4] a province so called, whear the kinge, the emperors eldest sonn, is ressident, being distant from the emperours

[1] See above, page 230.
[2] Tartary.
[3] China (Cathay).
[4] Hakone, see above, page 226.

court soum 42 lleagues. To which place we went, hauing in 4 or 5 dayes finnissed according to ye coustoum of the land, the gennerall being verri well entertayned. So returned to the emperors courte agayne. At which place receuing the emperours commission and priuileges, mad our retourn for Ferrando.[1]

Now consserning my self. Hauing dispached the gennerall bysiness, I did seek vnto the counsell to speak in my behalf, to get leeau [*leave*] to go hoom for my covntri; but the ssecretari, with no other, would not speak for my liberty to goo for my country, knowing that I have diuers tymes mad [*request*] and he would not let me goo. So I neuertheless mad my selfe soumwhat bold. Finding the emperour in a good moud [*mood*], I took out of my boussom his broode seeall, consserning certtain lands, and layed it doum beefore him, geuing his mati.[2] most hvmbell thankes for his great fauor vnto mee, dessiring leaue to go for my countri. At which request he looked ernestli vppon mee, and asked me yf I wass dessirrovs to go for my country? I awnssered, most dessirovs. He awnssered, yf he should dettain me, he should do me wrong; in so mvch, that in his seruis I had behaued my self well, with manny other woourds of coummendacions, the which I leaue. So I thank God got my lyberty ovt of my long and evill sarues

[1] Hirado. [2] Majesty.

[*service*]. With his toouk my leau of him, bidding me yf I did not think well of going this yeear, I should tarry tell other shipping came, and go as I wovld: telling me yt. yf I came vp into the countri to bring sertain goodes which he named. So thuss, I thank God, being not littell joyfful retvrned with the gennerall to Ferrando,[1] whear the shipp wasse, etc.

So about a 15 dayes of my abod in Ferrando, it was the gennerall plleasur to call for mee, the cape marchant with others bein in pressenc, hauing wrytten cartain lynes vppon a sid of paper, calling me to [? *an ac*] count, and to know of mee what my intent wass, whether I would go hom with him, or tarry heer in this countri. I awnsswered him my desir wass to go houm to my countri. He asked me, now with him or no; I awnssered him, I had spent in this countri mani yeares, thorov which I wass poour: for which cass I wass dessirrouss to get soumthing befor my retourn. The reason I would not go with him wass for dyuers injerues [? *injurious things*] doun against me veri strang and vnloked for, which thinges were wrytt I ceass, leuing it to others to mak rellacion thereof. He asked me yf I would serue the coumpani. I awnssered, yees, veri willing. He asked me on what condisscion, whether I would tak the 20*l.* of grattis which the wourshipfull coumpany had lent

[1] Hirado.

my wyfe, and stand to their courtessi. First, I do most hvmbly thank the wourshipfull company for this deed of Christian charrit in the lending of my poour wyff the 20*l.* If euer I be abell I will mak sattisfaxcion for the proffit therof, and for the principall hau heer mad sattisfaxcion to gennerall John Sarris, taking the byll of exchang, which diuers of my good frinds had giuen their wourds for payment therof hauing theear hands firmed, and I thank all myghti God, that hath geuen me abilliti to mak payment therof. The tym wass manny yeares in this covntri, I hau not bin mr.[1] of 20*s.* I awnswered, yf I weer in pressenc of the wourship. coumpani, I would stand to anny thing they should think good of; bvt in this plac, was willing to haue soum sartanty. He still vrged mee with the 20*l.* lent to my wyff of grattis, and stand to the coumpanis good will. I awnssered as at the first, again. Theay asked me what I would for a yeare. I told him, I hau neuer bin hired by the yeear, but by the month. He told me the coumpani did not hire anny man by the monneth, but by the yeear. I told him, I wass not willing to go by the yeer, but by the monnth. He asked me what I would ask a moneth. I told him of strangers by whoum I hau bin imployed did geu mee 15*l.* the monnth, but I demanded 12*l.* the month. Vppon demand, he bade mee go ovt of the chamber a littell

[1] Master.

whill, and he would call me again. So I went away, and a littell whill afterward he called me again, and asked me yf I wass ressolued. I told him as at the first. So he bad mee the yeer 80*l.* I told him again, I would not. So in the end I told him not vnder 10*l.* the monnth, I would not serue, alledging I wass vnwilling to pvt the coumpany to svch a great charge, becass I did not see in Japan anny proffit to be mad to quit svch great wages, but rather to be free, for in respect of bennifit I had diuers mens [*means*] ofered me, to be mor to my proffit, which the gennerall knew of: dessiring ye gennerall to let me be free, and to tak other orders, which weear for my furtheranc; and not to be heer imployed, whear I saw no proffit coum in. Thus in the end, he proffited [? *proffered*] me 80*l.* and the 20*l.* geuen mee free which wass lent my wyff. I awnser him, no. So lett me dept. till the next day, at which tym I promissed to geu him a ressolut awnsser. So the next day, in the morning, sent for me again, [*asking*] whether I was ressolued. I sayd ass affor. So he awnssered me, I did exact vppon them to hau them to geu mee what I list. I told him again my mening was not so for I could better my selfe a great dell more, onlly I wass not willing to searue, where, by my sarues I could not win so mvch for my masters, for which cass onlly and nothing ells. So demanding me still ernestly, proffered me 100*l.* the yeer; the which, in cons-

sideracion I would not geu discontentment, but granted vnto it. So vppon this he did aske me how I would be paid it. I told him, heer in Japan. He said, none in his ship did receue not aboue a 3 pt beffor he cam hom: at which I awnssered, it might be so, bvt my cass was otherwyss, for I haue promyssed my sserues [*service*] no longer but svch tym as God shall send the Cloue in to Ingland, or awnsser of her ariual, and return of the wourshipfull companis awnsser, whether they will discouer to the norwest, or not. Thear for, for me tarry so longe, and not to receu [*receive*] no wages heir, I would not mayntain my self with aparill and expences, with ovt receuing soom monny to mayntain my self in credit and clothes. So I agreed: which God grant his blessing vppon my labors, that I may be a proffitabell saruant vnto your wourship: which I hop in all myghti God I shalbe, etc.

Now consserning this discouerie to the norward. Yf it stand with your wourshipps liking, in my judgment neuer hath bin better menes to discouer. My ressons: First, this Kingdoum of Japan, with whom we hav frindship: the emperador hath promyssed his assistance to you, his letter of frindship to the countri of Yedzoo[1] and Matesmaye,[2] whear his subiects are ressident. Secondly, langwiges, that can speak the Corea and Tartar langwage, for Japan langedge not to be reckined. For

[1] Yezo. [2] See note, page 284.

shipping: yf your wourship send not, yet you may hau bylded, or cass to be bylded svch shipes or pinnces necessary for svch discoueri with lesse charges. Things ar heer good cheep, as tymber, plank, irroun, hemp, and carpenteres: only tarre heer is none; rosen annouf, but verry deer. Thees thinges I hau experienc of, becass I hau byllt 2 shipes in this country for the emperor: the on of them sold to the Spaynnard vppon occacion, and the other I sayld in my selff vppon dyuers voyages uppon this cost. Now, the on of them that wass sold to the Spaynnards, wass vppon this occassion: that a great ship of 1000 tovnes, which cam from ye Manilia, which was cast away vppon this cost, whear in was the gouernor of Manilia, to whoum the emperor lent hir to carry him to Akapulca,[1] a place in Nova Spaynia;[2] which ship theay found so good as theay neuer returned agayn, butt sent so mvch monny ass shee was wourth, and afterwards wass imployed in the vyages from Nova Spaynia[2] to the Phillipines. Sso that neuertheless by my profession I am no shippwright, yet I hop to make svch shipping as shalbe necessary for anny svch discouery. Now men to sayll with only excepted, the peopell are not acquaynted with our manner. Therfor, yf your wourshipps hau anny svch pvrposs, send me good marriners [*navigators*] to sayll with; and yf you send but 15 or 20, or leess, it is no

[1] Acapulco, in Mexico. [2] See page 230.

matter, for the peopell of this land are verri stoutt seea men, and in what way I shall go in, I can hau so manny as I will. Now for vytelling. Heir is in this land annouf and svch plenty, and so good cheep, as is in Ingland, as thoss who haue bin heer can satisfi your wourshipp therin. So that I say agayn, the wantes be coordish [*cordage*],[1] pouldaues [*canvas*], and tarr, pich, or rossen, and coumpasses, rounning [*hour*] glasses, a payr of gllobes for demonstracion, and soum cardes [*charts*] or mapes contayning the wholl world. Thees thinges yf your wourship do furnish me with, you shall find me not neglegent in svch an honorabell surues [*service*]: by God's grace. Thus mvch I had thought good to wrytt to your wourshipp, being soumwhat longe in making the particullers apparent of this discource; which discource, I do trust in all myghti God, should be on of the most famost that euer hath bin, etc.

Now conserning the great kindnes which your wourshipps hath shewed to me, in lending my wyf monny. I do still crau your wourship coumpassion. What monny your wourship shall lend, by God's grace I will mak svch sattisfaccion as shalbe to your dessir. Thearfor, I do again intreat your wourshipes to lend my wyf 30*l.* or 40*l.*, tell it be the will of God I coum hoom; and eyther

[1] Poledavy—Pol-da-vi; also polidavie, polldavy, pouldavies, poldway, etc. Origin obscure = a coarse linen.—B. H. S.

heer to pay it, or els wher, as you command me, etc.

I do embolden my self to coummend me vnto your wourshipes: praying God all myghty to bless your wourship with continewance of his grace, in health and prosperitie; and in the lyf to coum euerlasting feliciti. Amen.

By your vnwourth saruant and vnknown ffrind,
yeat faythfvll to command tell death.

William Addames.

APPENDIX TO LETTER No. IV

THE CONTRACT MADE WITH CAPT. WILLIAM ADAMS, AT FIRANDO, IN JAPON, THE 24TH OF NOVEMBER, 1613.

WHEREAS ye. R. honourable compayne, ye. marchants of London trading [*into*] ye. East Indyes, of there greate loue and affection to you Capt. Addams haue appointed and set out this shipp called ye. Cloue pr. Japan; bilding there hoopes vppone ye. foundation of your long experyence in these partes, for the settling of a benyficiall ffactorye. And hauing since my arriuall not onlye obteyned ye. emperor's grant with large priualiges for ye. same, but also procured your freedome, which, till this present, could not be obteyned. *IT* now resteth what course you will take; wheather to retorne for your countery or remaine heare ye. companyes servant, in what manner you hould your selfe best able to doe them seruice: what sallory you will haue; and in what manner to be paid. Viz. to

haue the 20*l.* pr. exchange imprested vnto you, and to stand to ye. curtesie of ye. companye for further guirdon, or to com to a sertaine agreement pr. such a some as my selfe and ye. ffactors appointed to staye heare shall thinke fitting, till advize out of England. And hearin I intreate you chearfullye to diliuere your resolution to each pointe: for yt. the tyme of yeare inforseth my departure. And I should be heartalye sorrye yf in what I may giue you content, there should happen the leaste defect.

WHERVNTO he made answer, that his desyre is to goe home for his native contrey of England, but not in this shipp: only his stayinge is for a certen tyme to get somthing, hauing hetherto spent his tyme soe many yeares in vayne, and wold not now goe home with an emptie purse. And that he is willinge to do the companye the best service he can in any thinge he may serue them in, eather pr. sea or land, to the benyfit of the English ffactory in Japon, or else wheare, as shall be thought fyting by the Counsell of the English ffactors their [*there*] resident, vntill the retorne of the next shipp, or ships after the certen news of the Cloues arivall in England. Yet is not willinge to take the 20*l.* empresse before mentioned, and to stand to the wourshipfull companeyes courtsie for the rest; but rather to com to agreement now, that he should hau to stand vpon a certentie.

And demanded twelue pownds str. per moneth: sayinge, the Fflemynge did geue hym fyfteene pownd, when they first emploid hym into these ptes; and herevpon went forth; willing the Generall and rest, that they should bethinke them selues: for yf they wolde not geue him soe much, theare were others that wold; and therefore wished them not to be his hindrance. And soon after retorninge, our Generall offred hym ffowre-skore pownd a yeare. But he answered, that vnder one hvndred and twenty pownds per anno. he wold not. Then he was offred to haue the 20*l.* lent to his wife geuen gratis, besids the 80*l.* per anno. But he stood still to his formeir offer of 120*l.* per anno.; and soe departed, wishing vs to bethink our selves better, till the morrow morning. At which tyme the Cownsell afforsaid beinge assembled againe, Capt. Adams, beinge present, was of his owne good will, contented to be entertayned into the wourship-full companyes service for the stipend, or sallery, of one hvndred pownds str. pr. yeare, to be paid at the end of two yeares, or, at such tyme as news shall com out of England of the arivall of the Cloue pr. any one ship; Only in the meane tyme his desire was, that yf he stood in neede of twentie pownd str. to lay out in aparell, or any other necessaries, that he might be furnished therewith.

AND SOE IN WITNESSE of the truth, he hath herevnto put his hand and seale, promesinge

not to vse any trade for his owne private benefytt per sea or land, to be preiudtiall to the benefytt of the Company. *Dated at Firando in Japon, the 24th day of November*, 1613.

By me *W. A. ADDAM.* [L.S.]

Sealed and dd. in the putes [?] of us

RICH COCK.
TEMPEST PEACOCK.
RICHARDE WICKHAM.

This agreement with *Mr. Addams*, was made with the consent of vs. *Richard Cock*, *Tempest Peacock*, and *Rich. Wickham*, whose names are aboue written for witnesses.

LETTER No. V

THERE is a second letter from William Adams, dated in December 1613, but to whom addressed is not apparent. It is a faithful epitome of the "vearey larg" letter before given: and there are only three portions that need be cited: viz. I. *As to the vessel first lent to, and eventually purchased by, the Governor-General of the Philippine Islands:* II. *As to Adams continuing in Japon:* III. *The conclusion.*

I.

I my seelf hau bylt 2 shipes in Jappan, the on [*e*], by occassion sold to the Spaynnards, went for Nova Spania. Which ship, on [*e*] viage vppon this cost I mad with her: being of burden 170 tovnes.

II.

Your woourship shall vnderstand I had thought to a coum hom in the Cloue, but by som discovrtissis offred me by the generall, changed my mind: which injuries to wryt of them I leau;

leauing to others, God sending the ship hom, to mak rellacion.

III.

Senc the tym I saw your wourship, I hau passed great misseries and trowbells. God hau the prayss to whoum it douth belonge, that hath deliuered me ovt of them all. To writt of the particullers, it wear for me very longe, thearfor, in short, I leau the rehearsall tell further tym. Thus, with my most harty and humbell sallutacions, to you and to your good wyf, I seeas [*cease*]; dessiring your wourship to sallut me to Sr. Thomass Smyth, and tell him on my behalf, he shall find me in his servis, so trusti as euer faithfull Inglish man, that euer hath serued the coumpany. And as consserning the affares in Jappan, let him tak no cair [*care*]. His factory is so saf; and so sver [*sure*] his goods, as in his own houss. This I dare insver so long as I do lyue. And whatsoeuer the wourshipfull company shall have need in Japan, it shalbe accomplished. This I dare insver: for the emperour and the kinge hath mad me such promis, which I do know shalbe accovmplished. I pray you sallut me vnto my good frind Mr. William Bourrall, shipwryt, who I heer is on of the company: whous good kindnes hath bynn to my pour wyf, in speking to lend her the forsayd 20*l.* [? *of*] which, I thank God [? *I*], hau heer

mad payment: and I pray him in my behalf still to continew his Christian loue and pitty, which without dowt God will reward. I pray remember my humbell dvtty to my good Mr. Nicholass Diggens, and thank him for his great former loue to me, etc.

Thuss hauing no tym, I cess, covmmend ing you with yours to the protexion of God: who bless your wourship in this lyf; and in the world to covm euerlasting lyfe. Amen.

By your unwourthy frind and seruant
to covmmand,

Wm. Addames.

Yf you send for Japan anny shipping: that present that shalbe sent to the emperour in it, lette them send soom Rousse [*Russian*] glass of the gretest sort: so mvch as may glasse him a rowm of 2 fadoom 4 squar, and what fine lames [*lambs*] skenes [*skins*], [? *you will*], and 2 or 3 peces of fyne holland, yf it be more I leau it to your discression: with 3 or 4 payr of spaktakle glasses. And for marchandis, he deessired to haue soum 1000 barres of steill 4 squar, in length sovm 8 or 9 foout; which goods the Hollanders haue brought and sold to the emperour at 5*l.* starling the picoll, which is Inglish waight 125 powndes.

Wm. Addames.

Observations

Probably under the impression that he had been overreached by *Adams* in regard to the terms of his engagement with the Company, *Captain Saris* may have exhibited some discourtesies: since in the document, designated a "*Remembrance*," which he left for the guidance of Captain Cock in the management of the factory, the following disparaging remarks occur, viz., "And for Mr. Adams he is onlye fittinge to be mr.[1] of the junke, and to be vsed as linguist at corte, when you have no imployment pr. hym at sea. It is necessarye you stirr hym, his condition being well knowne vnto you as to my selfe: otherwayes you shall hau littell seruice of hym, the countrye offording great libertye, wheare vnto he is mvch affected. The forsed agreement I haue made with hym as you know could not be eschudd, ye. Flemmings and Spaniards making false proffers of great intertaynement, and hym selfe more affected to them then his owne natyon, we holye destitute of language. . . . . You shall not need to sende for anye farther order to ye Emperour for the setting out of the junke [*intended to proceed to Siam*], it being an article granted in the charter, as by the coppie thereof in English left with you will appeare. Yet will Mr. Adams tell you that he cannot departe without a licence, which will not be granted except

[1] Master.

he go vp. Beleue him not; neither neglect that busines: for his wish is but to haue the coumpanye bear his charges to his wife [*meaning his native wife, who resided on the property granted to him by the Emperor, on the way to the court*]. Yet rather then that he shall leaue you, and bitake himself to the Spaniards, or Fflemmings, you must make a vertue of necessitye, and let hym go."[1]

In all this, *Captain Saris* was wrong and unjust. 1. *William Adams did not need stirring.* After an experience of twelve months, Captain Cock states:

[1] *Captain Cock to the Gour, etc. of the E. I. Co,* 25 Novr, 1614. The Cape Merchant, on a subsequent occasion, bears testimony to the tractability of William Adams in the following words: "Mr. Wickham, I praye you haue a good care to geve Captain Adams content, which you may easilye doe yf you vse hym with kynde speeches, and fall not into termes with hym vpon any argvment. I am perswaded I could lyve with hym 7 yeares before any extraordenary speeches should happen betwixt vs." *Cock to Wickham, proceeding to his station at Soronogo*[1] *and Edo,* Jan. 1613–14 E. I. Mss.). Some months afterwards, the Cape Merchant recurs to the subject, and concludes his admonition to Mr. Wickham, with the following sensible remark: "Fayre words are as soon spoaken as fowle, and cause a man to pass thorow the world as well amongst fowes as frinds." (*From the same to the same, proceeding with Adams to Siam,* 25 Nov. 1614. E. I. Mss.). From various passages in Captain Cock's Diary, Mr. Wickham appears to have been somewhat "humoursome," and apt to "fall into termes" with his associates, especially when he had "pottle in pate."

[1] Sorongo—Suruga, gulf, Japan, Honshiu, east coast, in 34° 40′–35° 10′ N.; also Suruga, a kuni or old province, now in Shizuoka ken, Japan.—B. H. S. But see note on page 208 in favour of Kamakura.—D. S.

"I finde the man very tractable, and willinge to do your wourship the best seruis he can, and hath taken great paine about repairing our juncke, the *Sea Adventure*, otherwayes she would not haue byn ready to haue made the Syam voyage this yeare."

II. *It is not to be assumed that any offers made by the Flemmings and Spaniards to William Adams were not bonâ fide. The Flemings* had had too much experience of the value of his good offices, not to be solicitous to secure the continuance of his services.[1] *The Spaniards* had had too much experience of the effects of his opposition to their views, not to be desirous of cultivating his good-will.[2] *Both parties* were perfectly aware of his ready access to the presence,[3] and of the influence he exercised over the Emperor: which was fully demonstrated by the extensive privileges he obtained

[1] The good offices rendered by Adams to the Flemings, which were the chief means of their becoming established in the Empire, are detailed at length by *Charlevoix* (t. iv, p. 125, and pp. 258 and 264), who prefaces his narrative with the following remark: "*Le Pilote Anglois, Guillaume Adams, qui étoit homme de mérite,* s'introduisit à la cour de Surunga si bien, qu'il y devint en quelque sort le favori du souverain."

[2] *Charlevoix* (t. iv, p. 292) observes: "Ce Pilote disservit d'une manière cruelle les Espagnols, et tous les Chrétiens"; *i.e.* in the phraseology of Captain Cock, the *Romish Christians*; and cites instances. This is also the case with *Capt. Cock.*

[3] "The truth is, the emperour esteemeth hym mvch, and he may goe and speake with hym at all tymes, when kynges and princes are kept ovt." (*Cock to the Gouernour, etc. of the Company,* 25 Feb. 1615–14. EI. Mss.)

for the English: "such as the Portuguese, even at the time of their highest interest with the Japonese, were unable to procure on any terms whatever."[1]

III. *Adams did not prove himself more affected to the Flemings and Spaniards than to his own nation.* There is not an instance to be found in Captain Cock's Diary of Adams having afforded any assistance to the Flemings, except when their interests and those of his own nation were identical. Of his disposition towards the Spaniards, enough has been said. In fact, Adams nobly redeemed the pledge he gave to Sir Thomas Smith, that he should find him "so trusti as ever faithful Inglishman, that euer hath serued the coumpany." He was staunch to his countrymen, resisting alike the overtures of the Flemings, the Spaniards and the Japonese.[2] IA. *Adams did not pretend it was*

[1] *Scheuchzer. Introduction to Kæmpfer's Hist. of Japan*, page xlix. Also *Charlevoix*, t. iv, p. 291.

[2] "Thus much Captain Adams tould me. Also that the emperour gaue hym councell not to seale [*sail*] in Japan jonks in noe voyage, but rather stay in Japan; that yf the stipend he had geuen hym were not svffitient, he would geve him more. But he answered, his word was passed, and therefore yf he performed not his word, yt would be a dishonour vnto hym." Captain Cock tested the sincerity of Captain Adams' professions. The Cape Merchant proceeds to say: "Yet, truly, at his retorne to Firando, I offered to hau quit hym of his promis, and to hau sent hym to Edo, to be neare the emperour vpon all occations. Yet would he not be perswaded therevnto." (*Cock to the Gouernour, etc.*, dated 25th of Febraury, $16\frac{15}{16}$. E. I. Mss.) On another occasion it is reported: "And being at court, the

necessary to go up to the Court to obtain a license for the junk to proceed to Syam; and *he did not go up to the Court* before the junk sailed, either that the Company might bear the expenses of a visit from him to his wife, or for any other purpose. As before stated, he was usefully and zealously engaged in fitting up the junk; and when the vessel was ready for sea, he sailed in her forthwith.

The generall was also wrong in another particular: the extent of the privileges conferred on the English by the "charter." Captain Cock corrects the error into which he had fallen in the following terms: "Neither can we set out any junke, without procuring the yearely license of the Emperour: otherwise no *Japon* mariner dare go out of *Japon* vpon paine of death, only our owne shippes from England may come in and goe out again when they will, and no man gain-say it."

admerall of the sea was very ernest with Mr. Wm. Adams, to haue hym pilot of a voyage they pretended to the northward, to haue made conquest of certen islands (as they said) rich in gould; but Captain Adams exkewsed hym selfe, in that he was in your worship's seruice, and so put hym ofe." (*Cock to the Gouernour, etc. of the Company,* dated 1st of January, $16\frac{1}{17}$. E. I. Mss.)

LETTER No. VI

To the hounarabell *Sir Thomas Smyth*, knight, gouernour of the Est Indes Coumpani[1] in Loundoun. Per Mr. [. . . .], whoum God presserue.

Written in Firando in the kingdom of Japon, the 14 *of Jennevari* [1616–17].

Right wourshipfull Sir, finding my self altogether unwourthy to writt vnto your wourship, yeet lest you should condemn mee of ingratitude, I have imboldened my self to writt theis few lines to gev your wourship to vnderstand how for the space of three yeeares I hau byn ymploied by your woorship Cape Marchant, Mr. Richard Cock, 2 viages for Siam, etc. In the yeare of our Lord 1615, 2 dayes after my departure from Firando a most grieuous storme took me, called a horicane, of violent wind, by which I was in great danger to looss both liues, ship and goods for the space of three daies, baylling in 4 rooumes,[2] hauing with mee at that tyme of

[1] East India Company. [2] Compartments.

officers, marriners, merchants and passingers [? *some*] 40 sooules; the which being wearied with a long storm, could not longer enduer it; but the principall of them cam to mee and held vp ther handes praying mee to do my best to saue ther liues. Now at this pressent I had 2 of your woorship saruants, the one called Mr. Richard Wickham, who for the pressent viage wass Cape Marchant, the other called Edmon Sarris, his assistant: to which twoo I made the complaynt of our men knowen, whoo allso seeinge the great extremiti wee were in, dessired mee the like. The which thing greved me not a littell (being not aboue 20 lleags from the cost of China) to go for China, beinge most bitter ennemys to the Japanners (thear wee could not trym our ship): that I wass fayne to take an other cours, and derectted my courss for sartayne ilands called the Leques,[2] which through the blessing of God 3 dayes aftere arriued in saffetie, to all our great reioycing: for which God be praysed for euer. Now in theese ilands, wee found maruelous great frindship: for both generous [? *people of rank*] and ordenari peopell frindly. But in conclusion, beefor wee could vnlade our ship, tak out our mast, and trym her agayn, the monsson was past, that wee could not prossed of our voyage: but in the end returned for Japan agayne.

Now in the yeere of our Lord 1617 [? 1616],

[1] Loo Choo or Riu Kiu Islands.

hauing trymed our ship, agayne prosseeded for Siam, and thorough the fauour of God mad a prosperoose vyage; and at my returne to Japan I found 2 ships arriued abought 15 days biffor mee, the on called the Thomas, the other the Advice: of which I wass most joyfull to see.

So pressently of my arriuall, the Cape Marchant was reddie to go to the court, hauing wayted sartain dayes in hoop of my couming. So within 5 daies of my arriuall, according to wind and wether departed, and went with the Cape Marchant beffor the Emperour, with which in 5 daies delliuered his pressent. So hauing delliuerd his pressent, 2 dayes after sent me to the country to procure those things which he required, which was the renewall of the old Emperour's priuliges [*privileges*] with a gowshon [*license*] for his juncke for Siam: which things were granted with all kinde speeches, but in conclusion were not performed; as afterwards appeared. For hauing taken his leaue of the court, and being bovnd to Meaco, by the way coummeth an express with letters from Mr. Richard Wickham from Meaco,[1] with letters how that all strangers good was forbiden to make sale of any, and that covmmandment was geuen to all marchants that were strangers, should go for Firando[2] and Langasacki.[3] Vppon which strange newes, the Cape Marchant, Mr. Cock, thought it is necessary to go

[1] Miyako, *i.e.* Kyoto. [2] Hirado. [3] Nagasaki.

to the court agayne, to know the occasione, and to see yf he could remedy it. So returned to the court agayne, and evsed me as his messenger therein. And returning examined agayne his coummission, or priulleges ; and indeed found an artikell altered: which wass, that in the old Emperour, his priulleges, thorough his whool domynions, our Inglish factori might trad [*trade*], by [*buy*] or sell, wher they thought good, in thease new priulleges weare granted but in two pllaces, which weare nomynated, that was in Firando[1] and Langasachi.[2] So about this byssiness, Mr. Cock hath taken no small care to a reformed it. So I beinge daylie ymploied in his byssiness, could not get it refformed; but in fyne this generall awnsswer, that wass: that this wass the first yeare of the Emperour's raign, and as his eddict wass gone all ouere Japan, it was not a thing pressently to be called back agayne; that wee should be content till next yeear, at which tyme request being mad by those that shall coum vp to geue the pressent, doutted not but it should be geuen. So with his absolut awnsser, the Cape Marchant returned to Meaco.[3] Ther dispaching svch bissiness as he had to do, returned to the shipping in Firando, with svch factoris as weear aboue.

Now your woorship shall vnderstand the casse

[1] Hirado. [2] Nagasaki.
[3] Miyako, *i.e.* Kyoto.

[*cause*] of thees things as followeth. In the yeear of our Lord 1615 heer was great warres: for Quambaccodono [*i.e. Faxiba, or, Taico Sama*[1]] a two yeears before his deth had a ssoone, which vntill this [. . . .] beeing the 24 yeare of his age, and hauing aboundance of riches, thought him selfe strong with [. . . .] diuers nobles to a rooss [?] with him, which was great likly. Hee mad warres with the Emperour [. . . .], allso by the Jessvits and Ffriers, which mad his man Fiddayat Samma[2] belleeue be should be fauord with mirrackles and wounders; but in fyne it proued to the contrari. For the old Emperour [. . . .], against him pressentlly, maketh his forces reddy by sea and land, and compasseth his castell that he was in; although with loss of multitudes on both sides, yet in the end rasseth the castell walles, setteth it on fyre, and burneth hym in it. Thus ended the warres. Now the Emperour heering of thees jessvets and friers being in the kastell with his ennemis, and still from tym to tym against hym, coummandeth all romische sorte of men to depart ovt of his countri, thear churches pulld dooum, and burned. This folowed in the old Emperour's daies. Now this yeear, 1616, the old Emperour he did [*died*]. His son raigneth in his place, and hee is more hot

[1] Hideyoshi.

[2] Fidaia Sama, *i.e.* Hideyori, the son of Hideyoshi.—Maunde Thompson.

agaynste the romish relligion then his ffather wass: for he hath forbidden thorough all his domynions, on paine of deth, none of his subiects to be romish christiane; which romish seckt to prevent eueri wayes that he maye, he hath forbidden that no stranger merchant shall abid in any of the great citties. On svch pretence many jessvets and ffriers might seket [? *in secret*] teach the romissh relligion. Thees are the casses of our Inglish ffactori, and all other strangers are not suffred abou in the countri.

Now consserning my owne part, your wourshipp shall vnderstand I am this yeear bound to Coche China: yf my God will permitt me. Thees ressones hath mad mee tak it in hand. 3 yeers past your Cape merchant, Mr. Richard Cock, sent a ffactori thether, but men nor good returned not; as the report on of them killed thear, and the other couming from Japan cast awaye. Now my selfe being no waye abell to mak that my hart dessireth, of anny satisfacion for your wourshipps great kindnes to my poor wyf in my absenc, and allsso, heer in Japan, your woorship ffactor Mr. Richard Cock, his lou and most frindly affaction; I say hath mad mee tak this joorney in hand, to see yf by my menes I can get thooss priuelleges wherby your woorship may get a free trad or ffactori agayne; and alsso to know by what menes Mr. Pecock lost hys lyf. Mr. Cock had thought to a

sent Mr. Wm. Nellson with mee, but hauing svch need of his pressence, that indeed hee could not miss bym. Vppon which occacion I go my selfe alloun, desiring the protexion and favor of all mightie God heer in.

Thus being vnwoorthy, I hau imboldened my selfe to wryt thees feaw lines to let your woorship to vnderstand of the trowbelles of thees parts in brif: only knowing assvredly Mr. Cock hath moost largly wrott your woorship of all matters. Therfor, this pressent my hvmbell devtye remembred, I ceess: praying God for your woorship longe lyf and moost happi daies; and in the lyf to covm euerlasting felliciti for euer. Amen.

Your woorship vnwoorthy saruant to comand in all dutifull sarvis that I cann,

Wm. Addams.

Conclusion

The foregoing is the last communication from William Adams that has been preserved, if any other were sent. The two following extracts have each an interest, but of a totally dissimilar character. One represents Adams in his prosperity, an object of honour and esteem: the other announces the occurrence of "the last scene of all"; the termination of the singular career of this

"*homme de mérite*," as justice forced an antagonist to term him.

In 1616, Captain Cock went up to Edo[1] about the "Privileges." In his Diary, under date the 26th of September, narrating the circumstances connected with his return, he states: "We departed towards Orengava this morning abt. 10 a clock, and arived at Phebe[2] some 2 houres before night, where we staid all that night: for that Captain Adames wife and his two children met vs theare. This Phebe is a Lordshipp geuen to Capt. Adames pr. the ould Emperour, to hym and his for eaver, and confermed to his sonne, called Joseph. There is above 100 farms, or howsholds, vppon it, besides others vnder them, all which are his vassalls, and he hath power of lyfe and death ouer them: they being his slaues; and he hauing as absolute authoretie over them as any tono (or king) in Japon[3] hath over his vassales. Divers of his tenants brought me presents of frute: as oringes, figges, peares, chistnutts, and grapes, whereof there is aboundance in that place." Continuing his Diary, the next day, the 27th of September, Captain Cock remarks: "We gaue the tenants of Phebe[4] a bar of coban to make a banket after our departure from thence, with 500 gins to the servants of howses, the cheefe of the towne accom-

[1] Yeddo, *i.e.* Tokyo.
[2] Hemi, near Yokosuka.
[3] Japan.
[4] Hemi, near Yokosuka.

panying vs out of their precincts, and sent many servants to accompany vs to Oringava (which is about 8 or 9 English miles); all rvning before vs on foote as honeyer [*honour*] to Captain Adames. After our arivall at Oringava, most of the neighbours came to vizett mee, and brought frutes and fysh, and reioiced (as it should seeme) of Captain Adames retorne."

The next extract is from a letter addressed by Captain Cock to the Governor and Committees of the East India Company, dated the 13th of December 1620. It is to the following effect: "Our good frend Captain Wm. Addames, whoe was soe long before vs in Japon, departed out of this world the vj of May last; and made Mr. Wm. Eaton and my selfe his overseers: geuing the one halfe of his estate to his wife and childe in England; and the other halfe to a sonne and doughter he hath in Japon. The coppie of his will, with an other of his inventory (or account of his estate) I send to his wife and doughter, per Captain Martin Pring, their good frend, well knowne to them long tyme past. And I haue delivered one hvndred pounds starling to diuers of the James Royall Company, entred into the pursers book to pay two for one in England, is two hvndred pounds starling to Mrs. Addames and her doughter, for it was not his mind his wife should haue all, in regard she might marry an other hvsband, and carry all from

his childe; but rather that it should be equally parted between them: of which I thought good to adviz your wourship. And the rest of his debts and estates being gotten in, I will either bring, or send it per first occasion offred, and that may be most for their profitt: according as the deceased put his trust in me and his other frend Mr. Eaton."

It only remains to be observed, that the WILL OF WILLIAM ADAMS, *in Japonese*, is preserved among the records of the Honourable the East India Company; and that a translation has not been traced. The INVENTORY is also extant. The title runs thus:

"*IN THE NAME OF GOD, AMEN.*

1620, *May the* 22*d day.*

THE INVENTORY OF THE ESTATE OF THE DECEASED, CAPT. WILLIAM ADAMES, taken at Firando, in Japan, after his death, pr. me Richd. Cock, and Mr. Wm. Eaton, factors, in the English Factory at Firando,[1] *in Japan, left by testament his oversears, viz., of all the monies, debts, merchandiz, and moveabls, being as hereafter followeth.*"

The succeeding extract shows that William

[1] Hirado.

Adams had accumulated about £ stg. 500 at the period of his death, viz.

" The totall is :	1 ta.	m.	co.
In ready money . . .	0365	0	9
In bills of debt	0890	0	0
In merchandiz, rated at . . .	0638	7	0
In moveables, sould for . . .	0078	4	5
	1972	2	4

ta. ma. co.
1972 2 4 "

		s.	d.	
10 Condrins = 1 Mas	=	0	6	English.
10 Mas = 1 Taie	=	5	0	

PART IV

JAPAN FROM A MAN'S POINT OF VIEW

By DOUGLAS SLADEN

CHAPTER I

THE ARMY AND THE FAMILY IN JAPAN

THE redoubtable Japanese soldier is a dwarf beside the British grenadier, for the Japanese male is no larger than the English female of the days before lawn-tennis. It has been said that there are a million and a half people in Tokyo under five feet high. This may be an exaggeration. But there must be quite a million. In what do the fighting qualities of the Japanese soldier, then, consist? In his courage and his endurance, and his marvellous faculty of going without. To take the last first: as Saint-Saens said, it is our wants that make us poor. The Japanese has no wants. He can sleep in his clothes without a tent; he can live on rice or the offal of the sea; and he is so accustomed to carrying heavy weights and running long distances that he can be his own commissariat, and even his own horse. As we turned our foot-soldiers into mounted infantry, so the Japanese can turn their *riksha*-boys, of whom there are fifty thousand in

Tokyo alone, into unmounted cavalry. A *riksha*-boy without a *riksha* could run forty miles in a day, and be ready to do it again or to fight on the next day. The endurance of the Japanese is wonderful. I have seen four little Japs carrying a grand piano slung between them from bamboos on their shoulders. They do not feel the cold, because their fire-boxes are too small to warm them beyond their finger-tips. They cannot feel the heat because in summer whenever it is hot the *riksha*-boy takes off his hat for fear of spoiling it with sweat. They cannot, it is true, do much on an empty stomach. Your *riksha*-boy stops whenever he feels hungry or he would break down, but they live on low-grade foods, which are light to carry. Their courage is wonderful. The Japanese does not fear death in any form. Many Orientals, even the more unwarlike races of India, will face a bullet with placid resignation, while nothing will induce them to face cold steel, no matter what the disparity of numbers. But the Japanese has always dealt in cold steel. It was his aim to get near enough for his terrible two-sworded *samurai*, with their razor blades, to reach the enemy. His wars, it is true, have mostly been civil wars, but they have been decided by one party being hacked to pieces. No one nowadays is allowed to carry two swords in Japan; and the *samurai*, the men-at-arms of the feudal princes, no longer exist as a body, but

the Japanese army is thronged with them (ninety per cent. of its officers are *samurai*), for the only professions open to gentlemen of their rank were the army, the police, literature, printing, and domestic service. In the old feudal days it was a degradation for the *samurai* to do anything but serve, and fight, and write poetry. It was so far from being a degradation for him to be his lord's servant that it was no degradation for the son of one noble to be the servant of another, any more than it was a degradation for an English duchess to be Queen Victoria's governess. And in Japan the service was actual, and not titular. *Ich dien*, I serve, was the motto of everyone in feudal Japan except the Emperor, and to the Japanese mind the revolution has made no difference in the honour of being a good and faithful servant, though the *samurai* may now be in the service of a strange Japanese, or even a hotel or a foreigner, instead of the nobleman's family with whom his own family have been connected from time immemorial.

Literature was the amusement and the accomplishment of the *samurai*; therefore, as journalism is a branch of writing, and printing is one of the practical phases of literature, it is no disgrace for a *samurai* to be a reporter or a compositor.

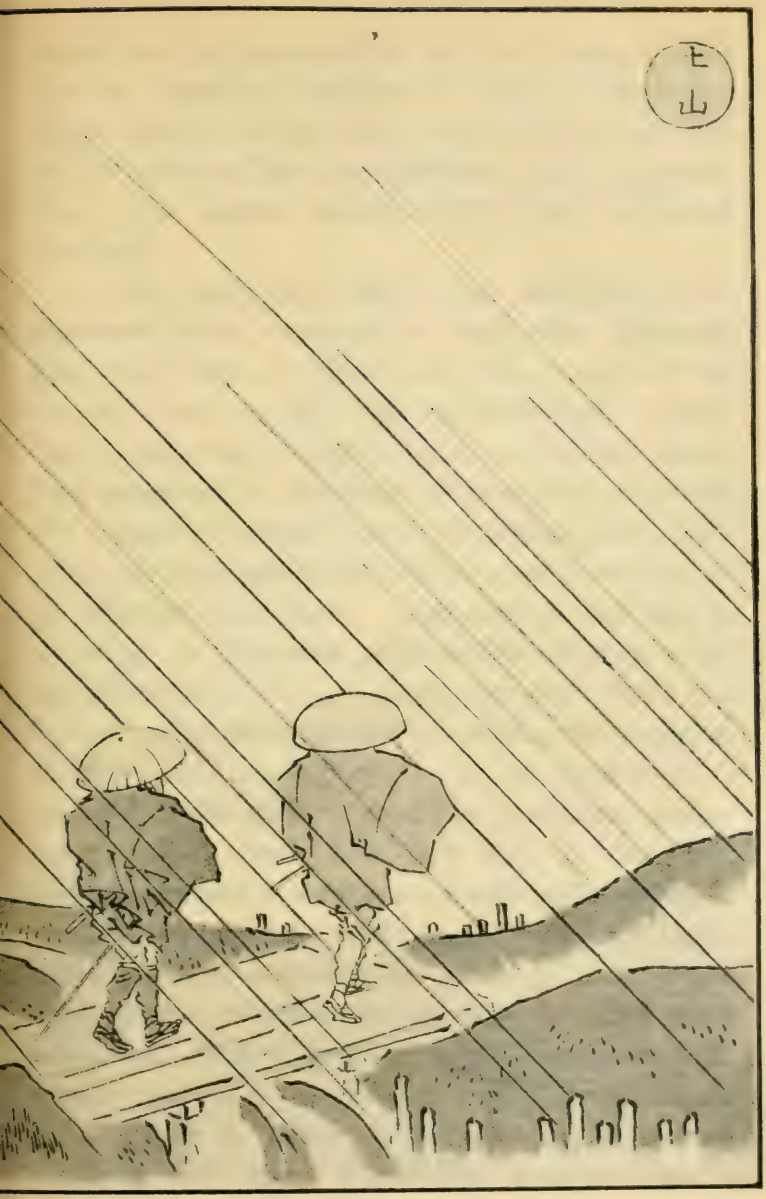
Fighting was, however, his occupation *par excellence*, and therefore it is natural for him to wish above all things to be in the army, and next

to that, in the police. There are said to be two millions of the *samurai* class, but I do not know if this number refers to men of the military age, or includes men, women, and children. As Chamberlain says: from 1200 to 1867, soldier and gentleman were convertible terms. To fight was not only a duty but a pleasure, in a state of society where the security of feudal possessions depended on the strong arm of the baron himself and of his trusted lieges. That was in the good old days when men's incomes were reckoned in rice, and one nobleman was so grand that he had two million *koku* of rice a year. The Japanese say that this would have been the equivalent of four million English pounds a year, but then the Japanese regard for statistical truth is not strict, and it is quite certain that, now, Japanese with ten thousand a year are rarer than Anglo-Saxons with a hundred thousand a year. In any case, he had to keep a whole tribe out of it, just as the Highland chief in the old days had often to keep his whole clan out of the income which English misapprehensions allowed him to make his own. Japanese self-renunciation has no parallel in the history of the world. The feudal princes thirty years ago gave up the enormous incomes which maintained themselves, their armies, and their *samurai*. The myriads of *samurai*, without a word, gave up the wearing of the formidable swords

To back on p. 322.

Toyama.

To back on p. 323.



Samurai in the olden time.

which put the government at their mercy. The *samurai* received nothing in return except the empty honour of not being able to earn their own living outside of the few professions open to gentlemen. The nobles received new titles and small pensions.

In the first days after the Revolution the Japanese army consisted of only fifty thousand men, and there is no doubt that many of the *samurai* came to the verge of starvation. Nowadays, when every available man is wanted, comes their opportunity; for above all people in the world the Japanese *samurai* has what Chamberlain calls "that military spirit which is the *sine quâ non* of all military excellence." One used to see this in watching the Japanese police in the old days when the policemen's lot was a happy one (to reverse the Gilbert and Sullivan phrase), on which the Japanese *samurai* cast longing eyes. In the centre of a crowded thoroughfare stood the miniature policeman; height, from four feet ten to five feet nothing, dressed in a blue serge suit and a cap with a patent-leather peak, which made him look like a messenger-boy, and with his hands in large white cotton gloves, which made any idea of using force ridiculous. Before him the population kowtowed, literally touching the ground with their foreheads if he spoke to them sternly, though he seldom produced any more formidable weapon than a

notebook. If he was really displeased he boxed the ears of the subject of his displeasure, who submitted grovellingly. If he had to make an arrest he did not employ handcuffs; he produced a hank of yellow cord, and the victim felt honoured in holding his hands behind him in the position most convenient for the policemen to bind them together. If the disturbance was created by big drunken foreign sailors, he did not even trouble to bind them. With them he put forth the secret powers which made him an object of intelligible terror to the native population—he used his knowledge of *jujitsu* and *judo*. These are the sciences only taught to gentlemen for self-defence against violence. All London has heard about *jujitsu* now from the marvellous expositions of it at the music-halls by Mr Tano, who has in vain challenged the wrestling champions to face him in a wrestle-as-you-please. It is based on a knowledge of anatomy. There are certain grips which mean a broken limb if the person gripped resists, and certain others which enable a small man to sling a heavy man head over heels a dozen feet away. The Japanese policeman is drilled into this, and is therefore irresistible to those who do not know the art, unless they can use weapons. By *jujitsu* the most violent man can be led away without a struggle if he is ignorant of the scientific way to resist it. But it is not only this tremendous

physical power in the policeman which the Japanese coolie dreads. He remembers the days when he had not the right to live if the *samurai*, now changed into a policeman, considered him guilty of disrespect to the *samurai's* lord. Even foreigners were occasionally cut down by the *samurai* for not making obeisance as a *daimio* passed, until the tremendous indemnities extorted by foreign Powers made the Japanese government of those days prevent it. The poor Japanese obeys the police, not the law. The law means nothing to him. He has very likely never heard of it.

The Japanese soldier is the outcome of Japanese family life. The greatest obstacle to the spread of Christianity in Japan has been that the Christian teaching is to forsake all things and follow Christ, whereas the essence of religion to a Japanese is the immorality and impossibility of ever forgetting his duty to his parents and his duty to his Emperor. It is wrong for him to love his wife except in so far as it does not conflict with his duty to his parents. When a woman marries a Japanese she is cut off from her own family, even technically, on the registers of the police. The change of registration in the ownership of this human chattel is in fact the only binding element in a Japanese marriage. It is true that when proper ceremonies are observed she is dressed in white like a corpse to leave her father's house, where purifying fires

are lighted, as they would be after the removal of a dead body. It is true that in her bridegroom's house she puts on a change of raiment, typifying the purification after touching a corpse; takes sip and sip about with him in three-times-three cups of *saké* at a ceremonial family banquet; changes her dress again; is conducted by her maid to his bedroom, where she takes sip and sip about in three-times-three cups of *saké* once again; and, a day or two afterwards, pays a visit of ceremony with her husband to her former parents. That is the outward and visible sign of a Japanese marriage. The inwardness of it is, that she becomes an unpaid servant to her husband, and his father and mother, and any grandparents he may have, and any elder brothers that he may have, and any wives that they may have. It is wrong for a Japanese woman to love her children, or at any rate to show any love for them. A Japanese woman's life is not worth living till she is old enough for her husband's relations to have been dead and her sons to be married. A Japanese woman does not wish to become a mother, she wishes to become a mother-in-law; and the mother-in-law of the English stage is as mild as Mellins' food compared to her in making other people's lives burdens. But there is one peculiarity about her—she cannot make her son-in-law's life a burden, because she hardly ever has one. A woman whose daughter

is married does not attain to the distinguished position of being a mother-in-law in Japan. The daughter who went out of her house in the garb of a corpse has nothing more to do with her—she practically has been sold as a slave into her husband's family.

There is an exception, however; when a Japanese family cannot scrape up a son, born or adopted, and has any property to leave to a daughter, the situation is changed. The son-in-law becomes the slave, and has to take his wife's name and wait on her parents, and possibly on any elder sisters she may have, and any husbands they may have, and is liable to be discharged, like a cab, the moment he is not wanted any longer, just as the ordinary Japanese wife is.

So eminent an authority as Mr Basil Hall Chamberlain, in his *Things Japanese*, says that one marriage out of three in Japan ends in divorce. As the woman has no dowry, and the husband makes no provision for the *divorcée*, and parents will seldom take such an undesirable woman back, in theory there would seem nothing for her to do but to take poison. In practice, however, she nearly always marries again, presumably because some friend of the husband's has noticed that she was not so black as her mother-in-law painted her. Divorces in Japan are quite as often owing to the husband's parents' dissatisfaction with the wife

as a servant, as they are to his dissatisfaction with her as a wife, which means that, as far as the law is concerned, a man can practically divorce his wife when he likes in Japan.[1]

"A Japanese judge has ruled in a certain case that the wife is not obliged 'to obey the unreasonable demands of her husband.' In this particular instance the man of the house had told the wife to perform some disagreeable manual labour for him; she refused, and he promptly divorced her. The wife appealed, and her plea was upheld by

[1] This is a good deal altered by recent legislation. Even the custody of the children is, under circumstances, given to the mother nowadays. One of the most recent authorities, Mr Ernest W. Clement, in his *Handbook to Japan*, gives the following information bearing on the subject:—

"There are two ways of effecting a divorce: either by arrangement, which is effected in a similar way to marriage—that is, by simply having the registration of marriage cancelled—or by judicial divorce, which may be granted on several grounds specified in the code. But divorce by arrangement cannot be effected by persons under twenty-five years of age, without consent of the person or persons by whose consent the marriage was effected. And if the persons who effect this kind of divorce fail to determine who is to have the custody of the children, they belong to the father; but 'in cases where the father leaves the family owing to divorce, the custody of the children belongs to the mother,' evidently because she remains in the family. In other words, *children are the chattels of the family.*

"The grounds on which judicial divorce is granted include bigamy, adultery on the part of the wife, the husband's receiving a criminal sentence for an offence against morality, cruel treatment or grave insult, such as to render living together unbearable, desertion with evil intent, cruel treatment or gross insult of or by lineal descendants."

the court. A very important precedent has been established, and this decision may lead to a revolution in Japanese domestic life, in which, thanks to the courage of one woman and the enlightening effect of American ideals, the Japanese wife need no longer be her husband's slave."—(*Congregational Work.*)

Mr Gubbins, in the introduction to Part ii. of his translation of the Civil Code, writes as follows:—"The legal position of women in Japan before the commencement of modern legislative reform is well illustrated by the fact that offences came under different categories according to their commission by the wife against the husband, or by the husband against the wife, and by the curious anomaly that, while the husband stood in the first degree of relationship to his wife, the latter stood to him only in the second.[1] The disabilities under which a woman formerly laboured shut her out from the exercise of almost all rights. She could not inherit her own property in her own name; she could not become head of a family; she could not adopt, and she could not be the guardian of her own child. The maxim, *mulier est finis familiæ*, was as true in Japan as in Rome, though its observance may have been less strict, owing to the greater frequency of adoption.

"In no respect has modern progress in Japan

[1] Since 1882 they have been upon the same basis.

made greater strides than in the improvement of the position of woman. Though she still labours under certain disabilities, a woman can now become the head of a family, and exercise authority as such; she can inherit and own property, and manage it herself; she can exercise parental authority; if single, or a widow, she can adopt; she is one of the parties to adoption effected by her husband, and her consent, in addition to that of her husband, is necessary to the adoption of her child by another person; she can act as guardian or curator, and she has a voice in family councils."

Filial piety, says Chamberlain, is *the* virtue *par excellence* of China and Japan. This is the source of the devotion which shows itself in such extraordinary loyalty to the Emperor, such marvellous disregard of death in the soldier. The Japanese parent, he has told us, thinks no more of filial piety than an English lady thinks of accepting his seat from a gentleman in a crowded train. He accepts it as a matter of course, and had no idea that he was stony-hearted till the missionaries told him so. The attitude of the missionaries upon this question has been one of the great stumbling-blocks to the introduction of Christianity into Japan. To the Japanese, the fifth commandment, "Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee," is the greatest of all the commandments;

in fact, it is the only one of the ten upon which his system of ethics was at all strict till he adopted trousers, and other Western ideas for external application only. But to the ten he added another —Thou shalt not survive disgrace. Mr Chamberlain says that the four-and-twenty paragons of filial piety introduced in the dark ages from China to Japan are still the ideas of the Japanese people.

As pointed out more than once elsewhere in this book, the most marked instance of the lengths to which the Japanese carry filial self-sacrifice is that of pure young girls selling themselves into houses of ill-fame for a term of years in order to relieve the necessities of parents in poverty. The daughters of the *daimio*, the old nobles, if they could not get married, sometimes adopted such a course to relieve their parents of the necessity of supporting them. The daughters of one of the early Mikadoes did so in order to make it an honourable profession for other women. Half the Japanese plays you see have a heroine who has sold herself in this way, and emerges from it untainted (at least in her heart, as B. H. C. says, quoting, with a smile up his sleeve, the Japanese proverb, that a truthful courtesan is as great a miracle as a square egg).

The Japanese do not spare the rod and spoil the child, neither do they use it, for the Japanese child is born without original sin, which means, as Miss

Lorimer said, that its sins are original. But though it never cries and you never hear it being scolded, the cat sometimes peeps out of the bag, for *gempu*, the word which the Japanese child uses for its male parent, means literally "strict father," and "*jibo*" means literally "benevolent mother"; and Mr Daigoro Goh, our chief authority on the family relation in Japan, as I quoted in *Queer Things about Japan*, tells us about a Japanese boy who classified the Japanese father as one of the "four fearful things of the world"—"earthquake, thunder, conflagration, and father"! But there were four controlling powers, according to Mr Goh, on the brutalities of a Japanese father. The first was that of his ancestors, which seems a little shadowy to Europeans; the second, that of his relatives; the third, that of society; and the fourth, that of the law.

Some of Mr Goh's *obiter dicta* which I gave are very amusing:—"When a Japanese father is cruel to his children, his neighbours do not sympathise with his children, but with his ancestors. It is considered a disgrace to them if the children are ill-treated or neglected, because this is not keeping the ancestral name in honour. The social control seems to lie in the fact that the father is afraid of being called 'a fiend-like parent,' which is worse than our word 'bully.' In cases of trouble between parents and children, it is quite usual for relatives

to hold a family council and interfere; and finally, there are certain ancient Roman privileges which the Japanese house-father does not enjoy, such as physical cruelty, infanticide, and manslaughter generally. But the Japanese father and the European son and daughter have different ideas about the worst form of cruelty. In Japan it is horribly cruel not to send a child to school, and you are very neglectful if you do not settle for your children whom they are to marry. 'They might not get married at all,' says the Japanese sage,—a disgrace too awful to contemplate."

The Japanese are martyrs to etiquette. That they should have begun so important a thing as a war in which they were making their *début* as a first-class power, without the proper etiquette, is the last straw for the camel's hump on the back of the German Press.

It is to be hoped that the honest members of the German Press have by this time corrected their views by the light of what Mr Arthur Diosy, Chairman of the Committee of the Japan Society—the only European publicist who foresaw the power of Japan before her war with China—had to say about the Japanese army at his lecture to raise funds for the Japanese wounded and widows. The Japanese, said Mr Diosy, was willing to have two or more religions at the same time, because his real religion was his country. Religion, he explained, is that

which makes us triumph over our instincts—even over the instinct of self-preservation. Every Japanese prays that he may do something before he leaves the earth to increase the glory of Japan, and spread it over the land and across the sea. The Japanese's feeling for his country is more than patriotism: it gives him the ambition of the martyr, not only to live for it, but to die for it. His desire to die for his country is not induced by the promise of any great happiness in the future state, like that dangled before the eyes of the Turk. As to what his life in the future existence will be, he does not make bold to say. He considers that his life belongs to his country, and for it he is quite willing to take the risks of the other world, setting a noble example to politicians in our own country who sacrifice the interests of England to their miserable consciences, asserting that what they do not wish to do is wrong. The Japanese do not accept claptrap as an excuse for breaches of patriotism. It is the Japanese, not the German, to whom 'Fatherland' means most. The Japanese is the model soldier; no one can say to him, "This also oughtest thou to have done, and not to have left the other undone." The Japanese is equally particular and enthusiastic about musketry and drill and the proper presenting of arms and cleaning of buttons. He thinks there is no such thing as an unimportant detail in naval and military matters. What he is told to do he does with all

his might. He questions no orders, although his officers may be sending him, as they did in the battle of Kinchau, to certain death. The word 'decimate,' meaning to put every tenth man *hors de combat*, shows what Europeans consider an appalling loss, but a Japanese regiment will stand losing, not one-tenth of its men, but nine-tenths, if the other tenth can get through and do what is required. In feudal times men's training was all in this direction; but, as Mr Diosy said very pointedly, one does not expect to find it in this age of switchbacks and wild-cat companies.

Consummate wisdom was shown by the men who directed the counsels of Japan in the transition period from 1859 to 1889. They decided that the first thing to do was to make Japan safe from foreign foes. No Japanese doubts that it is the first duty of every able-bodied male to submit to severe training for the defence of his country. As Mr Diosy pointed out, there is only one country which disputes this in theory, which has refused to place that sacred duty of a citizen on its statute books. These wise men were in favour, not of conscription, but of universal service. Conscription only satisfies two countries at the present moment—Spain and the Netherlands. Japan is a nation in arms on sea and land. Twenty is the regular age for the Japanese to begin his training, but if he is sufficiently forward physi-

cally he is allowed to begin at seventeen. From that time till he is forty he belongs to the nation, if physically and mentally fit. As the Japanese can only afford to pay for a certain number of soldiers and sailors on a peace footing, they only allow the best and the strongest and the well-educated to serve in the first line of their army and navy. The others who do not come up to the standard are relegated to the reserve. The ordinary Japanese serves three years with the colours, but those who have certain particular educational qualifications need serve only one year, and are known as volunteers, which is an odd name for those who wish to get off serving.

The Japanese army and navy are a sort of continuation of school. In Japan education is a government affair, and free. The average Japanese leaves school at thirteen or fourteen, so that the army and navy form one of the greatest elements in education. Fourteen years ago the government issued a rescript to the army and navy officers as to the proper training of the minds of the men under them. This is given to every regiment by its colonel and to every ship by its captain once a week. The army and navy form one of the greatest schools of ethics, for the first thing taught is the beauty of honour and patriotism. Instructed in this way, every private regards himself, like the general, as a pivot in the operations which are

being undertaken. The emblem of duty, the symbol of honour, is the Rising Sun war-flag, with its crimson rays.

The highest of all things is the Emperor. He is not worshipped, but reverenced, more than Queen Victoria. It may have been noticed that Japanese commanders, from Admiral Togo downwards, are in the habit of ascribing their victories to the excellent virtues of the Emperor. This, of course, is the Emperor as an embodiment, and not as an individual. His name never passes their lips. He is always spoken of as Tenno-San, not as Mutsu-Hito, and not as the Mikado. In their conception of the Emperor they reverence, almost adore, all that is excellent in themselves.

The present Emperor stands above his people as Saul, the son of Kish, stood above the Israelites. He is five feet eight inches high—which is immensely tall for a Japanese, whose average is only five feet —broad-shouldered, deep-chested. He has noble features, serious and dignified, and a low, serious voice.

The Japanese have realised from the beginning that soldiers, to be of any use, must be good shots. The Japanese infantry are excellent shots, and Japanese artillerymen are worth their weight in radium. At the beginning of the war it was expected that the fewness of the Japanese cavalry and their bad mounting would place them at the

mercy of the Cossacks, but they are so strong in foot cavalry that these predictions have been falsified. The Japanese have a large number of men who, from their training as *riksha*-boys and *bettos*, or running grooms, and so on, are capable of running forty miles or more in a day without exhaustion. These infantry, who are capable of going immense distances *at the double*, have proved themselves more than a match for the Cossacks, which is only natural when one comes to think of it, because they are fine shots and can take cover, where the cavalryman cannot help exposing himself.

The Japanese catch their officers young, generally at about thirteen, and ninety per cent. of them are *samurai*, hereditary fighters. The Japanese military stores are always full and always sound in condition, which is the first step towards success by land or sea.

It has been said that the Japanese rank and file, like most of the great men of history, inherit their splendid qualities from their mothers, the noble, sweet women of Japan, the best of all wives, whose whole life is made up of devotion and obedience. The Japanese woman, the gentlest of her sex, has shown Spartan courage during the war. There have been instances of women who have had all their children killed in battle, mourning not for their children's deaths, but because they were too old to bear any more sons to fight for their country.

Other mothers have wept when their wounded sons have been sent home to recover, because their offspring had not had the honour of dying for their country. But Mr Diosy points out that although they may have wept bitter tears of mortification before their neighbours, in the secrecy of their chambers they would have comforted themselves with having their dear ones back to recover and fight again, just as the parent who is proudest and happiest in public at his son having died for his country, will, when he is no longer buoyed up by pride, weep like any other human being behind the paper shutters of his home.

We, their allies, are willing to honour them equally for their human feelings or their stoicism. We do not feel called upon to analyse their feelings: it is sufficient for us that they show a devotion to their country, a courage in the face of their enemies unequalled in the annals of the civilised world.[1]

[1] There is one point in which the English have been misunderstood. It has been thought that because the French have subscribed more liberally for the Russian wounded than we for the Japanese wounded, that they have more sympathy for their allies than we have. This is not the case. The fact is that the French are better allies than we are. We are so painfully anxious to be fair and correct in our neutrality, that it is only bodies of private individuals, like the Japan Society, who declare their feelings and come forward with their purses. The Russians do not respect us for our fairness; they do not even believe in it: they would respect us a great deal more if we answered them back in their own coin, and helped our allies, as the French and Germans help them.

CHAPTER II

"JAPAN, THE ITALY OF THE EAST"

THOSE who have lived much in both can hardly think of Japan and Italy together without being struck with the fact that Japan is the Italy of the East, and the Italians are the Japs of Europe. The same clear blue sky shines over the Italies east and west, and the climate has permeated the speech, for the same clear liquid sounds salute your ears. Spell *sayonara*, the most eloquent word of farewell in all the languages, with a '*j*,' and Juliet might have used it to Romeo. As Italian are the Japanese thank-you, *arigato*, and the Japanese all-right, *yoroshi*; while some of the best-known town names, like Nagasaki and Kyoto, only need expressing in Italian consonants instead of English—Nagasachi, Chioto—to be as Italian as Siracusa—Syracuse.

The resemblance goes far deeper than the atmosphere of the climate or the language. Except

THE KAMO RIVER.

加茂河

for certain orientalities of dress, the poor Japanese and the poor Italians are as like as brothers.

It was this which gave Mrs Hugh Fraser, the wife of a former British Minister in Japan, well known for her books on the subject, a better understanding of the Japanese than Captain Brinkley, who has spent the best part of his manhood in Japan, and is an unreliable judge at the end of it. It will be my aim in this chapter to point out some of the thousand parallels between the poor Japanese and the poor Italian. For it is the poor Japanese whom the traveller, however long in the country, sees almost exclusively. But first I must point out the union between Arms and the Arts—that the patronage of poets and painters and porcelain-makers was as honourably characteristic of the princes and nobles of Japan as of the dynasties of Florence and Ferrara, the magnificoes of Venice. Only, Japan went further. In the old *daimio* days, if a man excelled in an art, he entered the household of a noble, and was provided for for life. All he had to do was to produce the best article in his power, without regard to time or expense of material. There are some precious objects of art on which a man, and his father and his grandfather before him, have spent their lives. The artist's connection with the *daimio* was hereditary. He trained his son to follow him, secure of his place in the household. And just as the

Italian nobles and knights of the Middle Ages were apt to be poets, so the *samurai*—the gentlemen entitled to bear arms in Japan—were also the literary class.

The importance of Japan in the world of art is more and more recognised every day. The Japanese played the same part in Asia as Italians have played in Europe. The chief difference is that their *moyen* age, whenever it began, came to an end four centuries later. For as the Middle Ages had the doors of time closed upon them in Italy when the great awakening took place, of which the discovery of America was the most significant phase, so the doors began to close on the Middle Ages in Japan in the Revolution, which was the outcome of the American squadron's practical discovery of Japan in 1854, the year of the Crimean war. It would not be an exaggeration to say that, after that of Italy, the influence of Japan has been the most profound upon the art of the modern world. The curious thing is that Japanese art permeated the world before her great military successes had turned the eyes of all nations upon her.

There is one fundamental resemblance between the poor of Japan and the poor of Italy. Both have the reputation of being idle, but are absolutely industrious. Both work whenever they can get wages, and both, when there is no work for them

to do, take a holiday, instead of bemoaning their fate. The Sicilian, when there is not enough work to go all round, stands at the Quattro Canti of Palermo or in the Piazza Archimede at Syracuse, and smokes his cigarette and sees life like any other gentleman. The Japanese takes his *moosme* or his children to some temple where there is a *festa* or a perpetual fair.

The man who has his patch of land in either country is never idle. Early and late he does not stoop to fate, but goes on terracing and planting, bringing earth or bringing water, treating his plants as if they were animals, if not human beings. The terraces of Italy are built on to the stony mountain-side, and need earth for the corn and wine and oil which grow simultaneously from the same few rods of land. The terraces of Japan are scooped out of the deep earth of volcanic hills to receive the rice which is both corn and wine to the Japanese, when water has been spread over them, by patient irrigation. All day long you can see the Sicilian stooping in his fields, and the Japanese knee-deep in mud and water, separating the roots of the rice for transplantation. A vine-yard grown as they grow them at Syracuse, in low bushes, is mighty like the tea-gardens round Kyoto, and the little women who troop out from Kyoto to Uji, with pale-blue coolie head-towels twisted into sun-bonnet shapes, and the bright-

blue working cottons of Japan would, but for one thing, almost pass for photographs of the women gathering lemons on the slopes of Etna with their kerchiefed heads. When they are standing under the trees for the moment, resting and talking, a photograph of the one would almost do for the photograph of the other, were it not that the little Japanese woman's figure is as different as anything could be in the world from the perfect upright figure of the Sicilienne, accustomed to carry burthens on her head.

The likeness between the South Italian at work in the fields and the Japanese coolie is extraordinary when they tie up their heads in kerchiefs, and only show their cheerful but dogged weather-browned faces; and when the weather is cold enough to make the old Japanese wear their big leather cloaks they look more Italian than ever, if they have not some wonderful design painted on the back like the big wheel at Earl's Court.

The two countries remind you of each other at every turn. The Italians are the navvies of the West. Most great enterprises, from the St Gothard tunnel to harbours in the United States, have been the work of the Italian labourer. The Japanese has his St Gothard. He has pierced a hill near Kyoto for a canal instead of a railway to connect Lake Biwa with the sea, and he often tunnels the hill for his magnificent roads. Likewise, the

Japanese is the handy-man of the East, as the Italian is the handy-man of the West. When I asked my cabman at Syracuse where I should send some boots to be soled, he said that he could do it himself. When I apologised to my little bedroom-boy at Tokyo—he was a boy of about forty-five—for giving him a bowler hat that was too large for him, he said that it did not signify, because he could take it in to make it fit. No kind of job seemed to come amiss to him. When a cork slipped down into a medicine-bottle he coaxed it out; and when one of the flat-headed Japanese canaries, which my wife kept, got out of its cage and went and hid under the bed, he coaxed it into its cage again. Any kind of damaged curio which we bought cheap because it was in pieces, whether it was a rare vase or a rare book, he pieced together so neatly that you could not see the mends. He sewed on buttons, and I am quite sure that he could have darned stockings. He was excellent at mounting kodaks, and he was a positive genius at making the chimney of the American stove red-hot just before he went to bed on the very cold winter nights of Tokyo.

The primitive Japanese shop is very nearly related to the primitive Italian shop. The essential feature of each is that it has no front. (I began to write 'guiding principle,' but they neither of them have any principles.) The *basso* of Naples

is a sort of ground-floor cellar with coach-house doors, which are kept open or taken off during the day. The Tokyo shop is a one-storied doll's house, with its front shutters taken down. In hot weather Naples has its awning; Tokyo, its chocolate-coloured curtain, with the owner's monogram in white as large as himself. Both of them use the floor as a counter, and neither of them has anything much to sell, though the Japanese is more apt to start an *al fresco* shop with the articles he has used for his domestic establishment, till he needed money and had to sell them. Both ask three times as much as they intend to take, in the hopes of getting half as much again as they ought, and neither of them will refuse any offer that yields them a fraction of profit. In one respect the Italian shows more imagination. Instead of keeping a stock of charcoal, oil, and potatoes, he hangs a stick of charcoal, a broken bottle with a little oil in it, and a half potato on a string across his shop front. I do not know if the Japanese has yet reached the Italian condition of selling nothing but postcards, whatever kind of business the shop pretends to shelter, but I am sure that postcards will soon take the place of small change in Italy. The one touch of nature—ill-nature—which makes Italy and Japan more akin than anything else, is making shift with charcoal for cooking and heating. In winter, out of the

sun no Italian or Japanese is ever warm beyond the tips of his fingers. The Japanese *hibachi* is exactly the Italian *scaldino*, a hoop-handled saucepan for holding charcoal embers. The Japanese have a similar article, but smaller, for lighting the pipe. That is the *tabako-mono*. And there is a larger article like a carpenter's chest with the lid off, full of white charcoal-ash, with a few embers in the middle, over which they cook the eternal tea and the eternal rice, and the sea-offal and sea-weeds, which they use for *entrées* and vegetables. The Italian, too, inclines to sea-offal such as the octopus and the sea-urchin. But here the likeness in food ends. The Japanese has his tea, like the poor, with him always, and he is never too poor to have it. The Italian belongs to the coffee half of humanity, when he is well enough off to get it, and contrives to have more plentiful and more appetising food. The Italian uses a great deal of rice for his *risotto*. Milan is surrounded with paddy-fields, and macaroni is one of the staple foods of the poor Japanese as it is of the poor Italian. But bread, which is sold in long sticks, is literally the staff of life in Italy in more senses than one, whereas rice is the bread of the Japanese. The Italians, too, do their cooking over charcoal, but in long tiled stoves with birds' nests of charcoal, and not in a mere fire-box. Probably, if they had anything to cook, the Japanese would rival the Italians as a nation

of cooks. They do rival them as a nation of waiters.

Except that he does not act as his own horse, and is a much greater rogue, the Naples cabby is a *riksha*-man. Their vehicles are about the same size. The cabby has some of the *riksha*-man's aptitude as a guide, and prefers doing your shopping or anything else to doing his own business. *Rikshas* are just what you want in the small Sicilian towns, and would lessen that serious army of the unemployed. The poor Japs, like the poor Italians, live in the street. They do not have cafés. This may be because they do not have tables or chairs; and the least that even an Italian can run a café on is a drinks' table and a couple of chairs. The children play in the street all day. Their elders sit outside their houses in the evening, when labourers, like warriors, put off their harness.

It is Sicily which is most like Japan. Etna and Fujiyama seem to have impressed themselves on the individuality of the people. Seen from the south, the truncated cone of Etna is almost the twin of Fujiyama in immortal majesty and beauty, and it rises from the blue African sea as Fujiyama rises from the blue Hakone Lake. The tremendous mountain influence seems to have implanted fatalism in both races, but that of the Japanese results in a devotion of which the Sicilian is incapable. It has made them both too chummy with Heaven.

They are very familiar in their religion. The streets of Japan, like the streets of Italy, are full of monks and priests. But the Japanese monks have the whole of their heads shaved, and do not go about unshaven; in their religious observances one notices very much in common. Although Japanese towns do not have shrines in their streets, like the pictures of the Madonna at street corners in Italy, the country is as thickly dotted with little shrines as the country in Italy. Specially numerous are the little red shrines of the rice-goddess, Inari, guarded by her faithful stone foxes. Most farms have a shrine in honour of this Japanese Ceres, who usurps the functions of Bacchus also with the *saké* or rice beer which replaces wine in Japan. Wine is grown a little, and no doubt will be grown largely in a country so suited for grapes and so well off for gardeners. The exterior of Shinto temples perpetuates in the East the primitive wooden building which in the West also must have been the forerunner of the Greek temple, and consequently of the Christian church. In simplicity and majesty, especially in its treatment of the roof, it is not unworthy of the comparison, and the bareness of the interior suggests a parallel. On the other hand, the interior of a great Buddhist temple like that of Asakusa when a service is going on reminds one very much of a church service in Italy, with its white-robed priests, and its incense,

and certain features of ritual; and Japanese temples often have images of saintly men, like the five hundred disciples of Buddha (among whom they are apt to include Marco Polo). The Shinto religion has quantities of saints called *kami*, but the Buddhist religion naturally presents more points of resemblance to Italian Christianity.

I have left to the end the more solid points of resemblance between the two countries—their history, their national and political adaptability, their tremendous naval power. No one can fail to be struck with the resemblance between the rise of the Japanese nation since the Revolution in 1868, which left the Mikado the sole monarch of Japan, and the almost simultaneous rise of the Italian nation, unified under the sole monarchy of the house of the Savoy. Both were as helpless as children then; both are Great Powers to-day. Each had before it the task of constructing the army and navy necessary for the maintenance of such a position. Both have attached prime importance to their navy. The one possesses the finest battleships of the East, the other the largest battleships of the West, though it is doubtful if the Italian navy is ever kept on such a war-footing as the Japanese. Each subjects its hardy population to very severe tests and military training. The Italian cavalry is considered to have no equal in Alpine work, such as riding up and down almost

precipitous hills; and the marvellous Japanese infantry combines the steadiness of Europeans with the fanatical courage and contempt of death of the African dervish, and the Asiatic's ability for going on short food and comforts.

Both, in the short time that they have been reckoned Great Powers, have evolved constitutions something on the model of England's. . . . . Neither has achieved conspicuous success in commercial tribunals. The law is venal in Italy and elastic in Japan, where civil tribunals belong to the *ken* or prefecture, and not to the whole country, so that the law can be evaded by a change of residence. Neither country enjoys a high reputation for commercial infallibility. The shopkeeper of Japan and the shopkeeper of Italy has not good credit. The reason is the same in both instances. Both countries look down on trade, though the lower classes are so ingenious, so artistic, so industrious, and so worthy, if they only had better lights. In Japan, the tradesman is still lower in the social scale than the mechanic or the farm labourer or the servant theoretically, though in practice what he has achieved is gradually placing him above them. But no decently born person would soil his hands with trade, though the *samurai*, the squires of old Japan, see nothing degrading in becoming policemen or compositors in a printer's office, the one falling into their

ancient profession of arms, and the other their ancient profession of letters—most literally. The Italians go further. In most Italian cities it is not respectable for a nobleman to go in for any kind of profession except the army, navy, and the church; and even in the army he must be particular about his regiment.

Another great point of resemblance between the two nations is their love of inventions, especially those which have to do with science or engineering.

I have found the acetylene gas used by large hotels and small shops in an out-of-the-way Sicilian village. Kobe had the electric light long before London. Both nations make magnificent roads, involving tremendous feats of engineering. Marconi, an Italian, brought wireless telegraphy into practical use, though the Japanese claim that it had already been discovered by one of their countrymen. In any case they have achieved wonderful results in the practice of it, for the great Russian disaster at Port Arthur was due largely to the Japanese tapping the wireless telegraphy messages of the Russians.

And lastly, Italy and Japan are the world's two favourite holiday-grounds, they have such great and similar claims upon travellers. Both have exquisite scenery and some of the noblest monuments of architecture, though the world-old Shinto temples at Ise, which are of the most

primitive simplicity, and the Buddhist shrines of the dead Shoguns in the sacred groves of Nikko, which are riots of quaintness and carving and colour, lined with gold lacquer, to which even Solomon's temple in all its glory could not compare, seem such a very far cry from Greek and Roman temples and cathedrals like St Peter's and St Mark's and Monreale. Both have reached the zenith of landscape gardening, with their dark groves of evergreens, and glory of ancient mossy stone in terrace and stairway. In both countries the traveller's stay is made delightful by the cheerfulness and obligingness of the lower orders, and both are a kodaker's paradise, by reason of the beauty of their atmosphere and the incomparable quaintness and variety of the subjects which come before the camera.

We are all grown-up children; and as we once delighted in reading about topsy-turvydom in the pages of Hans Andersen, so in our maturer years we find nothing more delightful than seeking the topsy-turvy in the living pictures of Italy and Japan.

CHAPTER III

TRAVELLING IN JAPAN

TRAVELLING in Japan, except perhaps in time of war, is one of the easiest and most inspiring things possible. It is safe, it is comfortable, and it is mightily amusing from morn till night. The hotels are good, the servants are obliging, the police are effective.

We are not likely to forget our landing. It was Asia before we dropped anchor. The lighters and fishing-boats all round us were full of frankly nude Japanese, looking like bronze statues, and no sooner had we dropped anchor than every white slave of the American democracy (we had crossed the Pacific) was surrounded by kowtowing natives, who touched the decks with their foreheads, and gave upside-down views of the preposterous designs like Waterbury watches on the backs of their dark blue mediæval doublets. All of these cheery stage supers wished to *sampan* us and our baggage ashore, a *sampan* being a Japanese *gondola*, but

the hotel porter had a launch alongside, and an understanding with the Customs. The Customs give you your first initiation into Japanese politeness, the *rikshas* outside the Customs' station your first taste of the comedy of everyday life in Japan, more tragedy than comedy; but the Japanese smile on good and evil fortune with the fine impartiality of the sun. There are few things more inspiriting than that first innings in a *riksha* along the Bund of Yokohama on a Japanese winter morning, dazzling as crystal in the purity of its atmosphere. Your kodak goes off at half-cock, the population is so funny and the light so appetising. Some thin fir-trees and a sea-wall, nothing else, separates you from the Gulf of Tokyo. Soon you are at the Club, and the Club hotel, and if it is the middle of the day you have the *rus-in-urbe* delight of summer in winter. You see your fellow-country people in immaculate flannels and light smart frocks, with the beatific smile of people who have just come out of church, and have their hunger and thirst after righteousness slaked.

When you get to Japan every feature of life is invested with a new excitement. Whether you wish for a bath, or a box of matches, or another piece of bread at meals, there is a roaring farce over it. The waiters are dressed in skintight indigo garments from neck to toe. They don't even wear boots to break the monotony, and they

carry everything, including plates of soup, at a run. Whatever their age, they are called 'boys.' Perhaps that is because they look like boys till decay sets in. The colour of their hair changes very late, and it refuses to grow on their faces till the bitter end. 'Bread' is a word they know, but if you want beef or potatoes it is safer to give a number. "Boy! No. 9." "Boy! No. 16." The dishes on a Japanese menu down to the humble potato are numbered, and the servants know the numbers in English. It comes in handy for houses as well as cauliflowers. The houses frequented by Europeans in Japan are not numbered by streets, but like the Tommies in a regiment. When we were there the Club hotel was No. 5, and the Canadian Pacific offices No. 200, and there was one number which is never mentioned by the initiated in polite society, but is the same in all Japanese towns. Japanese servants, though good, are embarrassing, they have so little confidence in the virtue of the European man, and so little reserve in entering the bedroom of the European woman. The distinction between the sexes is little observed in Japan, except to keep woman in her proper place (from the Asiatic point of view). But the Japanese have sense, and saw at a glance that the discretion of the European lady is much more marked than the discretion of the European gentleman. Likewise, that the European lady is never

smitten with the charms of the Asiatic man, though the converse does not hold good. In the large cities, therefore, the hotels go in for men-servants, and only ladies feel the awkwardness about the bathing arrangements. In country inns the servants are mostly girls, and a bashful European of the genus *homo* is quite overcome by their perfectly innocent attentions. A Japanese maid-servant would wash him from head to foot without any *mal y pense*, and therefore without any *honi soit*.

The wise man who travels in Japan treads in beaten tracks. Even the back streets of Yokohama are so desperately funny and oriental that he could write a book about them. And if he spends a month in Tokyo, and passes his days at Shiba and Asakusa, he could re-write the *Arabian Nights* at the end of it. It is the greatest mistake to think that you see most of a country by going to unfrequented villages, where there isn't enough of anything for you to see much. Scenery is not Japanese or Scotch. Scenery is hot or cold, or otherwise; it is man who makes the difference, not scenery; and villages don't contain many men, and those they do contain have not enough money to produce anything except the fruits of the earth in their due season.

I don't mean to say by this that you will not see very amusing, very pretty, even very poetical

effects if you take a *jinriksha* and drive to the back of beyond, or, to be more moderate, go by road from Tokyo to Kyoto on the grand paved causeway used by the Tokugawa Shoguns when they rode down to the nominal capital once a year to pay crocodile's homage to their poor little puppet Emperor. What I mean to say is, that you will see ten times as much if you divide your time between Tokyo and its port of Yokohama, and Kyoto and its port of Kobe. You can only generalise about a nation when you see it in hundreds of thousands.

Concerning cities, I have not space to speak in detail. But I must say something about certain country places in Japan, which, on account of special scenic and climatic advantages, or specially splendid monuments, are worth a visit from the traveller.

When you are at Yokohama, for instance, it is wrong not to go to Kamakura, and Enoshima, and Yokosuka. The last is specially interesting just now, for it is the principal arsenal of Japan, founded under the shadow of the grave of the Englishman who taught the Japanese to build ships of wood to match the navies of the time, as other Englishmen, less than a generation ago, taught the Japanese how to build and how to handle the ironclad navy which is the present wonder of the world. The Japanese are not fond of showing the Yokosuka to

foreigners, and, except to the expert, all arsenals are equally uninteresting or interesting. But the climb up to the village of Hemimura, on the green hill which overlooks the birth of Japanese greatness, is worth doing, for there is the tomb, in the style befitting the nobility conferred upon him by the mighty Shogun Iyeyasu, of poor Will Adams, the Kentish pilot, who had greatness with the attendant condition of exile thrust upon him. Iyeyasu having a naval architect, such as Asia had never known, shipwrecked by a kind Providence upon his shores, was understandably loth to let him go back to his family on the Medway. He gave him a new family as well as a well-endowed title, and when Will died he loyally divided his fortune between the wife in the East and the wife in East Kent. Even in our day, if one visited Will's tomb, one was apt to find fresh cakes and flowers offered to his godship, for he has long since been admitted into the silent and permanent majority of the Japanese Pantheon. He is a Shinto god, and has his feast-day, and a street named after him on the busy Shinagawa side of Tokyo.

It is a charming *riksha* drive from Yokosuka to Yokohama in the spring. It takes you through woods where tiger lilies grow like poppies in a cornfield, and hurl their fragrant breath a stone's throw with every breeze; and it takes you past delightful scenery, where the fishermen are draw-

ing in their nets with long files of half-naked bodies, like the fishers of Naples; and between paddy-fields, flooded like oyster-beds, guarded with the stone foxes and little red shrines of the God of Rice; and past dear restful villages, so brown in hue and mellow in outline, with their tall, thatched roofs, that they seem to have grown like the woods. As typical a piece of Japanese scenery as you could desire lies under the bluff on the far side from Yokohama.

Kamakura might well complain. It is regarded by the foreigners as a place where you have picnics, and scramble up into the nose of the Dai Butsu. To the globe-trotter the great Buddha is a humorous object, with interesting statistics. The length of its thumb or the dimensions of the temple in its head are quoted like 'titbits.' It is really the most magnificent idol in the world; wonderfully majestic, heavenly beautiful, with the peace of God which passeth all understanding shining from its calm countenance. It is fifty feet high, and makes you feel a pigmy in many essentials besides stature.

The priests are partly to blame for the impression. They make a beer-shop of it, and very glad you are on a hot day in that sandy place to buy the excellent lager beer of Japan, which has made its trade-mark, the Kirin dragon, more familiar to foreigners than all the voluminous mythology of Japan.

There is no reason why the Dai Butsu should monopolise Kamakura, which after Tokyo and Kyoto is the most famous historical city in Japan. Civil wars have been a Japanese speciality, and the greatest of them was fought round Kamakura. Every foot of that beautiful district has been drenched in valiant blood. To this day the ruins, especially the monastic ruins, of Kamakura might be regarded as a Japanese Babylon, if foreigners ever regarded the wooden Japanese ruins at all. The rise and fall of the Kamakura dynasty is one of the most brilliant and bloodstained pages in Japanese history. And to this day the principal temple of the God of War, Hachiman Sama, rises above Kamakura. One hopes that his believers, who have acquitted themselves so mightily by sea and land, have their gratitude rising to Heaven from his temple-precincts in these piping days.

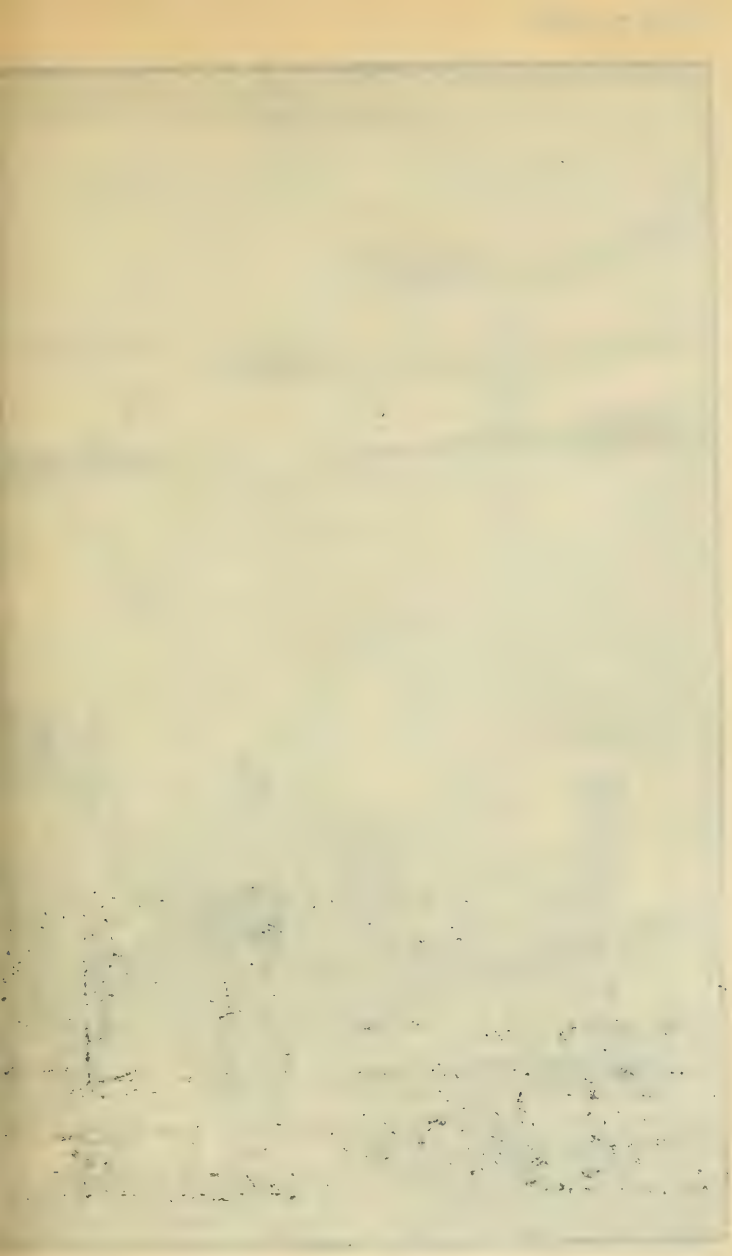
A mere walk from Kamakura is Enoshima, one of the most delightful spots in Japan. Here you are in the house of oddness and mystery. The island of Enoshima is a green volcanic hill rising out of the sea, connected with the shore by a sandy spit famous for its terrific crabs, with bodies as large as saddles, and claws fifteen feet long from tip to tip. In legends these crabs attack bathers, but they have proved unequal to the attacks of curio-dealers, and they are seldom seen now except on the walls of tea-houses. They are natural history

facts, though they read like the wildest fiction. On the island of Enoshima is the temple of Benten, the Japanese Venus, a literal parallel to the Venus Anadyomene, who inspired sculptors and painters, from the unknown creator of the Venus of Syracuse to Sandro Botticelli. The Greeks and the Romans pictured their Venus being born of the snow-white foam of the sea. The Japanese locate theirs in a cave flooded with the ocean. One is apt to forget the sea-born Venus and the monster crabs while at Enoshima, in the vision of peaceful beauty formed by the green hill rising from the sea in alternate terraces of grove and glade, united by stairways of mossy stone, which are the keynote of landscape gardening in Japan, and graced at every salient point with temple or torii. The island of Enoshima and Lake Biwa are the absolute perfection of art landscape. To the business man and the globe-trotter off shipboard at Yokohama, Kamakura is the Rosherville of Japan—the place to spend a happy day. The week-end place, the Brighton of Japan, is Miyanoshita. It is also much more! Nature has been prodigal, for the last stage before you reach the village is a five-mile climb along the sides of the gorge which mounts to Miyanoshita. The gorge is thickly wooded, and in spring every tree seems to flower, from the thicketing azalea to the tall, lean camellia. The wild camellia is much later than the garden camellia, like the wild

primrose in England. At Miyanoshita we found a delicious native hotel, where the imps who waited on us in Tokyo and Yokohama were replaced by butterfly *moosmes*, with scarlet kirtles and *obis*, and red geraniums in their hair. They take an innocent but inconvenient interest in your being well waited on in your bath—and there are such wonderful baths here. The Duke of Connaught, protected from such embarrassments by his suite, pronounced the baths of Miyanoshita the best thing in Japan. The steaming sulphur water in them, which has to be cooled with water from the mountain river below, is brought down from the heart of the mountain called Big Hell, a mile and a half above, and it makes the whole trip in jointed bamboo pipes, which leak on a large scale. The leaks are the *riksha*-men's shower-bath. Woe betide Mrs Grundy if she goes out after six at Miyanoshita towards the mountain; at every leak she will find a naked *riksha*-boy. The country *riksha*-boy is as impervious to considerations of decency as he is to scalds. There never was such a picnic place as Miyanoshita. Everyone who goes there is, like John Gilpin, on pleasure bent, and he can have it to suit all grades of exertion. If he is idle he can stroll down the shady zigzags which lead to the waterfalls and Kiga, and that perfect river of green moss and brown boulders in translucent waters. This is the lovers' walk. The

energetic and the sight-seer go the grand Hakone Lake tour. There is no need to take any exercise unless you desire it, for you can hire a *kago* or a Hong-Kong chair and be carried all the way, which is much better for seeing the marvels thickly strewn by the wayside. You go through bamboo brakes to Ojigoku, the Mountain of Big Hell, a playful volcano, whose crust is so thin that you sink through and burn your boots off if your feet stray from the straight and narrow path. Small eruptions and boiling-mud fountains may be had for the seeking, but most people prefer to hurry on to the top of the pass, where they are met by the finest view in the world—Fuji-yama reflected in the blue Hakone Lake. No mountain rivals Fujiyama, a pure pyramid, with curving sides, and a snowy mantle hanging from its graceful shoulders. You cross the divide and choose some perfect spot in the wood below, where you can see the monarch of mountains and the nymph of lakes, to devour the sumptuous lunch sent from the hotel, packed in tiny white wooden boxes, with a liberal supply of knives and forks and napkins. Japanese guides are as strong as donkeys; they will carry anything you ask them—an arm-chair if you like. It is the most luxurious country in the world for servants. They may or may not be good, but they make you "jolly comfortable."

All the way down to the lake is through de-



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Fuji-San.

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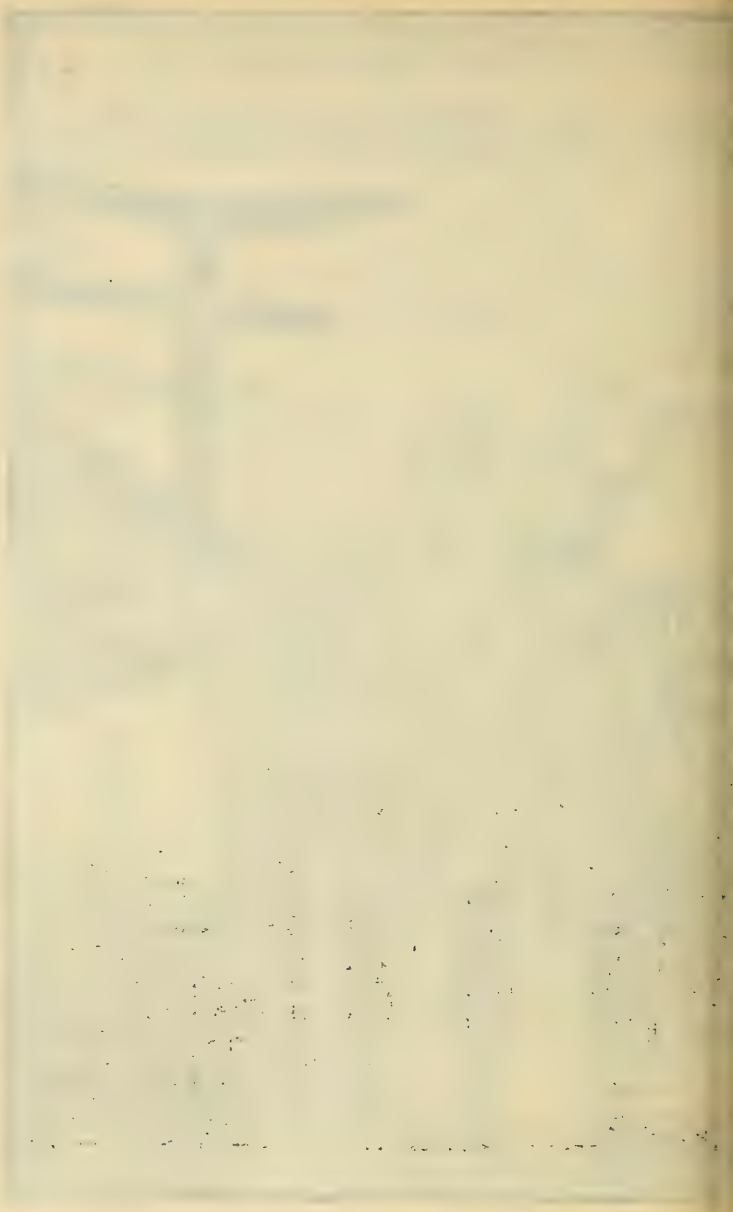
Fuji-San.



licious woods and bamboo brakes. Where the wood meets the water there are spacious *sampans*, made, like the Rapid-boats, to transport travellers and their conveyances to the fairy village of Hakone, with its quaint thatched houses built over the lake and its glorious mossy temple. Then you take the backward path of intensified beauty to Miyanoshita, past the beautiful image, of super-human stature, of Jizo-Sama, carved on the living rock, and past the ancient tombs of hoary stone built to the Kill-Dragon Men, who freed the valley from the monster, and past the healing springs of Ashinoyu, all veiled in groves. This is the most wonderful walk I ever went.

The life at Miyanoshita is charming, apart from what there is to see. Pleasure and picnics are in the air, the hotel is full of pretty people, and when you come in from your excursions you go down into the village to bargain for the inlaid-wood Miyanoshita ware, which salutes you in London in its vulgarer forms. Miyanoshita is the lovers' place—the place where you go to pursue pleasant friendships formed on board ship. Miyanoshita is like liqueurs, it makes you so unreserved.

But it is not really a patch upon Nikko, to which you go a little later. Nikko reminds you of the Sleeping Beauty in the Wood. In the middle of dark cryptomeria groves you come upon temples of unearthly richness and beauty. There are no

such woods in the world as Nikko's. They are the perfection of forestry, and divulge in every glade some gem of Buddhist art. The greatest and most powerful of all the dynasties which have ever ruled Japan, that of the Tokugawas, resolved to have the noblest burial-place on earth, and the first and third of the house, who were buried here, have it. The perfection of outward form, the perfection of gold lacquering, the perfect air of peace divine, we have here. The mingling of the mountains reared by God and the woods grown by God and man is here.

The mountain of the sacred groves and temples stands above a sky-blue river, bordered with the avenue of the hundred Buddhas, and fringed with acres of scarlet azaleas, and spanned till the other day by the sacred bridge of red lacquer, which embodied in art the arc of the rainbow.

Nikko is good for picnics. The ride or walk past the Seven Waterfalls to the mountain lake of Chiusenji, with tall old tea-houses overhanging it, is delightful; it takes you past azalea thickets and cryptomeria and camellia groves. There you may meet the patient countryman, carrying on his back, on a frame such as we use for carrying glass, a cartload of faggots, or, if the woods are weeping with the summer rains, clad in the cloak made of thatch, which makes him look like a flooded hay-stack. You may well run into rain at Nikko,

because its day of all the year, the festival of the deified Iyeyasu, is on the edge of the summer wet. This is the most mediæval and richly costumed of the processions of Japan. It is the day of the Buddhist hierarchy, whose power fell with that of Iyeyasu's discrowned descendant, and its most notable feature is the closed triumphal car carried on many shoulders, occupied only by the spirit of the god.

But at Nikko you do not see Japanese country life as truly as you do round Kyoto. Sacred Nikko is all mountain and forest; you do not pass paddy-fields, with their patient women knee-deep in slime and water, and bent double to separate the rice roots—muddy animals. You do not pass dear little *moosmes*, the picture of cleanliness in their light blue country cottons and sun-bonnets, picking tea. You do not see the rice being thrashed in front of cottages with sugar-loaf thatched roofs, and dried on trays or mats. If money makes a country's sinews, the sinews of Japan are in the great plains round Tokyo and Kyoto. They are the legitimate capitals of the country, since most of its population and industries could be reached in a day by *riksha* from one or the other, just as, in the words of John Hill Burton, nearly all the history of Scotland happened within a day's march of Edinburgh or Stirling.

CHAPTER IV

TOPSY-TURVY TOKYO

Tokyo is a typical Japanese city. It has a million and a half inhabitants and only a few hundred houses—that is to say, houses which would be recognised as such in the capital of a first-class Power. The rest would do better for bathing-machines. They are one-storied, very small, and made of wood, and are taken to pieces, all except their roofs, every day. The roof is the most solid part of a Japanese house, and is the first part to be built. It is made of purple tiles, channelled like corrugated iron, and so heavy that it would only take about four of them to weigh as much as their master. This is the patent earthquake-and-typhoon house. The roof is warranted not to blow off, and not to fall on its owner.

The position of Tokyo is not a promising one. To have made one of the ten principal cities of the world in less than three centuries on such a spot would all by itself show the greatness of the

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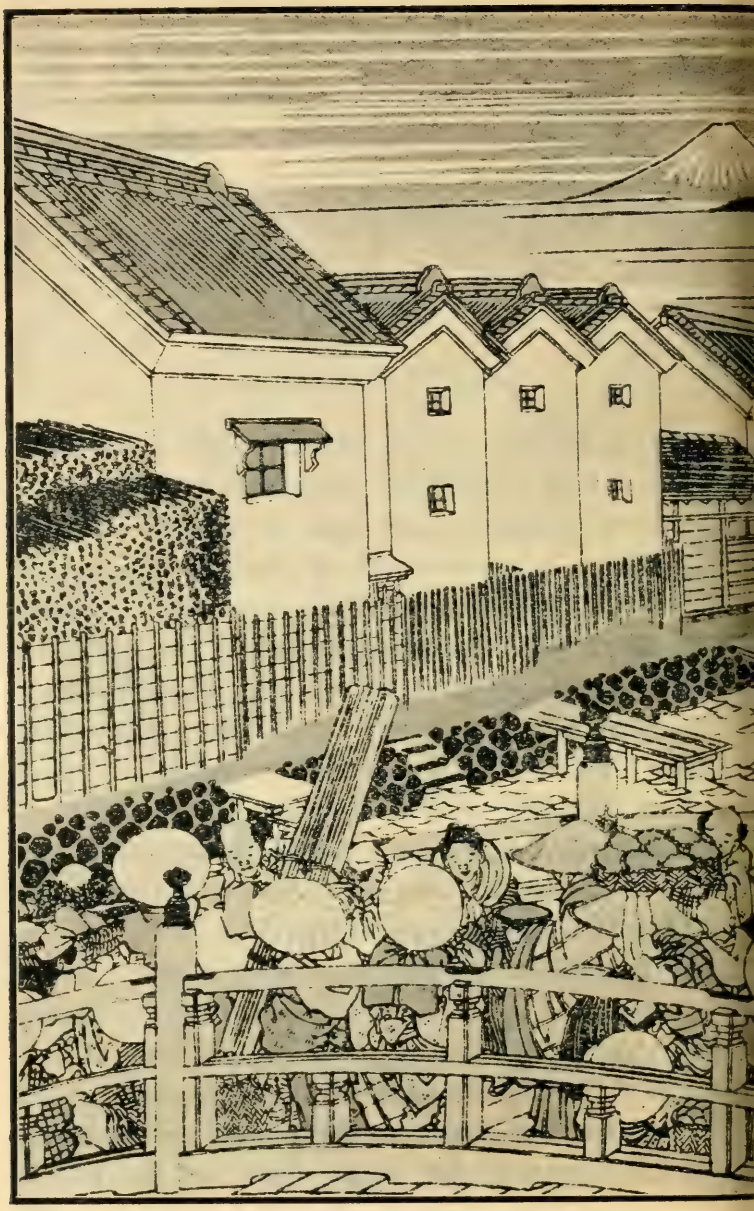

Yedo—

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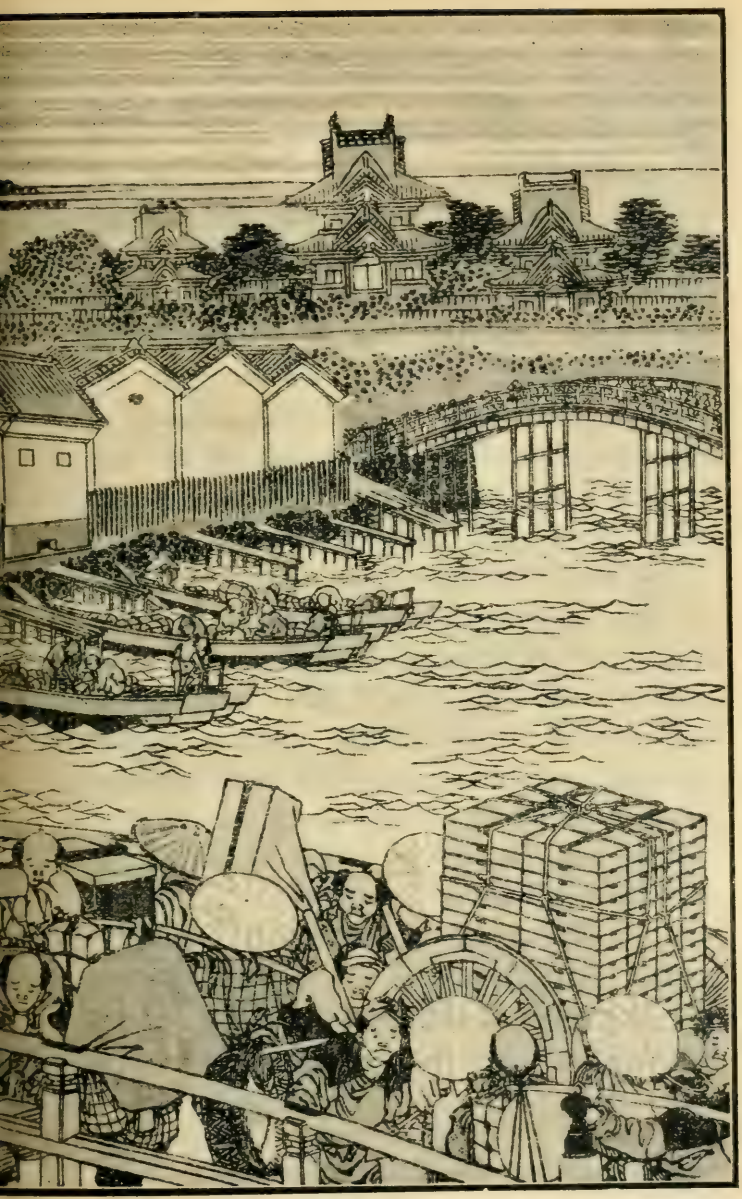

now called Tokyo.

Japanese. It was built out of a swamp in the delta of an unnavigable river, at the head of an unnavigable bay, on ground visited pretty regularly by earthquakes and typhoons. The inhabitant of Tokyo has to make his choice between having his house blown away by the typhoon or brought down on the top of him by an earthquake. On the whole, he puts his money on the typhoon, though he hedges a bit. So he builds his roof first and makes it typhoon-proof, and then raises it on four posts and fills in the sides with light woodwork. The sides are so light that it does not signify if they do fall on the inhabitants. They do for both earthquake and typhoon. If the roof were light, the commonest typhoon would play kites with it. But it can be made heavy enough to stand any ordinary typhoon. But, I asked of Man Sunday, what happens in an earthquake? What's the good of having your walls so light, with a roof that would squash the whole family as flat as a dried salmon? He answered, with the wisdom of the wise, that in earthquakes the roof does not kill the people in the house, but the people in the street. Judged from this standpoint, the Tokyo house is a good one. It looks like a cross between a cupboard and a plate-rack, or an imitation of itself made to hold chocolates.

Tokyo is really an astonishing city. Except the castle, which covers nine square miles, and a few

temples, there is hardly anything in it which could not be put up as easily as pitching tents. It is a mere cantonment of little wooden huts, like those they put up for the rifle meeting at Bisley. The poor Japanese, like the snail, can move his house on his back; and the thing which surprised me most was, that he did not build it a little smaller, and carry it to work with him like an umbrella. Not that they are not, some of them, extremely artistic.

I have not forgotten the *yashiki* of the *daimios*, which are not *yashiki* any longer, but barracks or tenement houses, instead of palaces. They are part of the castle, and the part of them which you see is a wooden enclosure about ten feet high. The *daimio's* house stood in the centre, and was of course a treasure-house of art, and looked something like a temple. It was built on the principle which has made the temples of this earthquake-whisked land last for so many centuries. It had no foundations, but stood on a stone platform, with a sort of ball-bearings, like a bicycle. Even lofty pagodas will stand earthquakes if they are treated like this. You can see how the principle acts if you watch a woman with a cup of boiling tea in an express train. She lets the cup follow the swaying of the carriage, and the Japanese style of building lets the house follow the swaying of the earthquake. It must be very unpleasant to be in one in a good earthquake. Old residents do not call

it a good earthquake unless it brings down all the chimney-pots in Yokohama. Tokyo has none of those seismometers (earthquake-gauges), and it has no mantelpieces to shed their clocks and crockery. The late Sir Edward Arnold, who lived in a native house, used to make shift with some of the flat, stuffed-silk Japanese figures which British drapers stock, though nobody has ever found any use for them. He used to balance these on the rafters in which the shoji worked, and when they came down he looked out for quakes. Miss Arnold's Japanese maid, whom we christened Otori-san, used to forget her manners and her sex when those images fell on their faces, and scream. She was very apologetic as soon as it was over; but "the more you live with earthquakes," she said, "the less you like them."

Now I must explain *shoji*. For simplicity, the Japanese house is hard to beat. The essential feature is, as I have explained, the roof; and if it were possible to live in a roof which had no understandings the Japanese would do it, because no earthquake could make it fall down, and no typhoon could blow it away. But this has not been found practicable, so they raise a roof a few feet from the ground, stick a post under each corner, and connect them with a framework, which serves the double purpose of holding up the roof and being hung round with shutters. Except the roof, a Japanese house is all shutters. There are wooden ones

which go all round the outside at night and in bad weather. These are called *amado*. *Shoji* would not keep the rain out, and even the *amado* would be insufficient for the more highly strung European female in the land where burglaries are fashionable and the burglars go about armed with the razor-edged Japanese sword. The *shoji* are not made of matchwood like the *amado*, but of paper stretched on light wooden frames like an artist's canvas; and as they are constantly painted, they are, to all intents and purposes, so many artists' panels. They are of two kinds—the one covered with cartridge paper for decoration and making bedrooms, the other made of Japanese tissue-paper, and covered with a sort of wooden trellis to act as windows. The only trouble is that they let in so much more air than they do light. The Japanese are quite aware of the fact, for they will go to sleep with a charcoal fire-box alight in a native room. Perhaps paper windows would be a cure for consumption. At all events, the Japanese did not know what consumption was until they learned the meaning of the word draught. Draught is a white man's idea. The consideration of draughts is one of the fruits of the Tree of Knowledge which has proved most fatal to the coloured races.

But to get back to the Japanese house. It consists of the aforesaid roof, with wooden shutters all round it, and a platform, raised a little from the

ground, generally covered with mats. These mats are not like anything except the Japanese hampers, consisting of two lids folding into each other, which are now used all over the world. The mats are made of the same chain-stitch pattern, and are an inch or more thick, so soft that they are the best things for a man to fall on when he is learning wrestling from a Japanese. In a private house they are ideal. In a common lodging-house they are an Alsatia for fleas. To a flea, a Japanese mat is a fortress with thousands of doors. He burrows in it like a rabbit. The mats have the further disadvantage that the house is theirs and not yours. As your heels would be bad for it, you have to leave your boots on the doorstep of your own house. Sir Edwin Arnold, who wore rose-coloured spectacles in Japan, just as Mr Delmar, the author of *Around the World through Japan*, saw everything through a glass, darkly, used to say sententiously, "The Japanese does not make a street of his home." It is not surprising that the natives reckon the dimensions of a house by saying that it is of so many mats. A Japanese mat is two yards long and a yard wide.

A small Japanese house is no larger than a single room, and by day it is often only a single room. But as a whole Japanese family, father and mother, and unmarried children and married sons, are apt to live under one roof, at night they turn

it into a honeycomb by sliding the paper shutters called *shoji* in between the rafters of the ceiling and grooved laths in the floor. You can have as many rooms as you like to put up grooves for; but as the Japs never put a groove across a mat, the smallest room must be six feet by three, and of course never is so small as that. The space between the rafters and the ceiling is filled up with plaster. In the old days, when Sir Edwin Arnold had that house, no foreigner was allowed to live in Japan outside of the *Settlements* unless he was in government employ or a teacher. Sir Edwin got over this difficulty by nominally paying double the rent, and getting half of it back again as tutor to his landlord's daughters, desperate-looking Christians, who wore sham European boots and stockings with Japanese dress, and did their hair like female missionaries. This was very hard on Sir Edwin, who was trying to be a Buddhist.

The Japanese have no bedrooms. At night the sitting-rooms are divided up for sleeping accommodation and beds, such as they are. A padded quilt to sleep on, and a padded quilt to sleep under, and a wooden door-scraper for a pillow, are brought from cupboards and laid on the floor. It is no wonder, under the circumstances, that the Japanese is a light sleeper. Whenever he wakes he smokes. His pipe only holds about three whiffs, and then he knocks the ashes out. "Oft in the

stilly night, ere slumber's chains have bound me," has a new meaning in Japan.

They do not have to remove the furniture to put up the bedrooms. In theory, the furniture is put away in the go-down until it is wanted. But there is generally very little to put away. They do not have chairs, and the tables are only tea-trays, with legs like dachshunds'. The food is very often carried in on the table, and just as often as not eaten on the floor. Instead of sitting on chairs they kneel on flat princess cushions, and the cushions are not to save the knees but to save the mats. A flower-pot or a flower-vase and a screen, which you could walk over, constitute the whole furniture which is left in a Japanese room. When a visitor arrives, the servants come in at a run—it is disrespectful to walk when you are waiting on a superior—and bring in a cushion and a fireplace for each guest. Most soup-tureens are bigger than Japanese fireplaces, and the fire is a shovelful of charcoal ash, with a smouldering ember in the middle like a cuckoo's egg. Finger-stoves would be the proper name for them. Tea may be carried in on a table or only on a tray. The number of guests does not signify; they bring in five cups at a time. To make up for this they go on bringing it all the time you are there, whether you want it or not, with oranges or bean-flour-sweets to eat.

The streets are just as ridiculous as the houses.

The back streets are cantonments of bathing-machines. The Ginza is even more Asiatic. It is what the contemptuous Chinaman would call a "lie-European" street, for it has shops with glass windows filled with lie-European goods and lie-American signboards, intended to rival Broadway in New York, which, in its turn, resembles nothing but an advertisement page in a halfpenny newspaper. Of lie-European goods Mr W. Petrie Watson, in his *Japan: Aspects and Destinies*, one of the best books published on the subject, gives some admirable instances. A bottle of Parisian scent guaranteed genuine bore the following label:

Superior
Lavende
RWater
Preparedwitagr
eatcare erom
selected F
reshliver
Manufactured
and Bottled by
Gustav
Boehm
Paris
Sole Agents

Another firm announces the newest insect-powder: "For Sale or Hire, Jumping Bug." A Tokyo hairdresser proclaims himself "A Head Cutter or Berbar." An umbrella-maker describes his establishment as "ANUMBRELLASELLER." A

hatter puts up "General Sort of Straw Hat Dealer. New and Stylish Straw Hat will make to order." A cobbler advertises—

> Boota and shoes made to order
> and
> Repairing neatly done
> wite
> First class workmen ship

and a chemist—

> "The most efficacious mabicine for wring the Political stomach, bowels scik and meny biscasas coming from vomiting anb sun-strkoe, etc."

When we were in Japan I went to a shop in Tokyo to buy a bottle of whisky, and the proprietor was quite hurt because I would not believe that a bottle labelled "Fine Blended Glasgow Wine" was genuine. Imitating labels has always appealed to the Japanese, and they say that now they do it in some instances in a way that defies detection. But this is difficult to believe. In all the forged Japanese labels I ever saw there were ridiculous spelling mistakes like those on Mr Petrie Watson's bottle of scent, and Allsopp would not know his own outstretched hand in the Japanese counterfeit. The fact is that the Japanese does not contemplate selling these lie-European goods to Europeans, and everything that looks like English takes in the native customer. In the old days it did not signify in the least whether the label

belonged to the article which was being sold. The instance always quoted is that of a firm of silk-handkerchief-makers who labelled their goods Crosse and Blackwell.

The most interesting things in Tokyo are the temples. You are in the heart of the Orient when you go to Shiba. Once in the Court of the Lanterns you forget the existence of Admiral Togo, the great little Japanese who was called No Go by his shipmates on the *Worcester* when he was learning sailoring in England, and has since "gone better" than any admiral alive. It is not the Japan of ironclads and wireless telegraphy that is with you in these shrines of the dead Shoguns, but the Japan which passed away with the fall of the last Shogun who is still alive, and, according to Mr Petrie Watson, spends his old age in learning to ride the latest new American bicycles.

But I must not talk about temples and tea-houses, the two most popular forms of amusement in Japan, here, for I want to finish up now with a picture of Tokyo hotels as they were before the "Imperial" was started.

We spent many many months at the old Tokyo hotel, built out of a *daimio yashiki* in the castle. Everything about it was Japanese except the food and the furniture, especially the servants, who put on blue serge yachting jackets and trousers over their native dress for meals, and pulled them off

quite openly in the dining-room as soon as the meal was over. The funniest thing about that hotel was the way they enlarged it to take in more visitors. A lady who was staying with us was horrified on going to bed in a room quite high up from the ground, to find that one of its sides had gone, and that only a piece of blue paper stretched on bamboo poles separated her from the blue of the sky. Her notice was drawn to it by seeing the stars shining an inch above the floor, and in a gap which the paper curtain did not cover. She thought an earthquake had happened, and was terrified out of her life. Seizing her dressing-case and dressing-gown, she prepared to fly into the street, having heard that the great thing in an earthquake was to be in the open. In the passage she met her bed-room-boy, whose name was Tiger, but who was always called Cauliflower, because his hair was so curly. He waved her back respectfully. With Oriental intuitiveness he had taken in the whole situation. "Oll right to-morrow!" he said—although this was rather poor consolation at 11 p.m. on a freezing night. He explained, with the use of sundry expeditions to consult the dictionary in the manager's office, that they had taken off that end of the hotel to add some new rooms, and that they would only take one day doing it. The job was almost more gruesome when it was done. You could not always remember that one wall of your

bedroom had been put up by a carpenter in less time than it takes to perform a Japanese play.

If the servants liked you they stole the furniture from the rooms of the people they did not like to bring your room up to war strength. If they disliked you they hid when you rang your bell in your bedroom, or looked the other way in the dining-room. A rich Australian who had kicked one of them had to leave the hotel because he never could get a servant to do anything. When he went to the manager's office to complain, the manager got under the table till he left again. The war did not last long. It was too serious for a man who wanted a whisky-and-soda every half-hour.

The servants were so anxious to learn the English language and customs that they asked all sorts of embarrassing questions, though none of them quite came up to the question asked by a Japanese who was lunching with us. Among other guests was the most famous Englishman who has ever visited Japan, who was justly proud of his slim figure. In the middle of lunch the Japanese asked if it would be very rude to inquire if his thinness was due to his leading an unusually immoral life. The Japanese admire stoutness. They were always complimenting me on my figure.

CHAPTER V

HOW THE JAPANESE SPENDS HIS HOLIDAYS

At the New Year is the time to see Japan. Topsy-turvydom is then at its height, for the New Year, as they keep it, does not represent anything at all except the national intention to finish a year by paying off all debts, and begin a new one by taking a holiday, the only real holiday the industrious Japanese ever takes for more than the time between getting up and going to bed. The Japanese, by a special arrangement with Heaven, had a New Year's Day of their own, which was the most important day in the year. But they found it more convenient to take the Englishman's New Year's Day, and invest it with all the properties of their own. Some of them go farther in treaty ports, and put up their decorations in time to include the Englishman's Christmas.

The fun of the New Year for foreigners begins the night before, when the Japanese are consumed with a wild desire to pay their debts—but only to

each other. Obligations to foreigners do not count, and the foreigner retaliates by regarding this painful process as a huge joke. The English merchants in Yokohama make a very wry face when they tell you that any Japanese who does not settle his debts by New Year's Day is a dishonoured man. At Tokyo, where there are a million and a half of inhabitants, there are many debtors. Their one idea of paying their debts is to carry everything they have in the house to the Ginza in Tokyo, on the off-chance of being able to sell enough of it to satisfy their creditors. They make a little stall of their wares (lit with some feeble sort of light), very like the rag-fair stalls you see in the Campo dei Fiori at Rome. The row of debtors, four deep, extends for two or three miles. This fair in the Ginza has humours of its own, which I described in the chapter on Fairing in Japan in my *Queer Things about Japan.*

The charm of the Japanese New Year is that the natives shed their trousers and other Western ideas, and are for something less than a week pure Orientals. Politeness is the order of the day. Sir Edwin Arnold, who lived in a Japanese house, and was so desperately Japanese that he kept his boots on the doorstep and went about the house in grey worsted socks, had Japanese servants who maintained the national tradition by boarding all their relations in his house. One of them had a

baby who was only three years old, but came in before breakfast on New Year's morning and made a grand salaam, touching the ground with its forehead, and said, "At the beginning of the year on the first day I wish you great prosperity!" On New Year's Day two scavengers who have each other's honourable acquaintance cannot meet without elaborate bows and compliments laid down with rigid minuteness in the unwritten laws of Japan. Each person has a separate lot of bows for superiors, equals and inferiors. They have even a separate language for them. One of the greatest social revolutions of Japan took place a few years ago, when the Emperor decided that actors need no longer be described with the numbers used for beasts, but might be reckoned as human beings in the future. The Japanese have several sets of numerals.[1]

New Year's Day is the great visiting day in Japan. Leaving a name-paper, which is Jap-English for a visiting card, on their friends is a mania of the Japanese. The cards are really autographs on fine rice paper. On New Year's Day you cannot leave such an empty compliment

[1] Though the *No*-actors (who, as the late Colonel Beaumont remarked, are no actors at all, but only dancers who are No-dancers) were honoured, the *Kabuki* or real acting actors were despised, and counted with the numerals properly used for animals, *ippiki, in-hiki,* instead of *hitori-futan.* This, says Chamberlain, was a terrible insult among the Japanese.

as name-paper. You take some present, and the Japanese idea of a present is not something to keep, but something that you can eat or use up, or give away to somebody else. As the Japanese do not keep anything in their houses, they cannot keep presents. A squashed salmon, with a paper string tied round its waist to hold the little gold kite which shows that it is a present, is a very popular offering. The very poor give each other towels made of blue cotton, and worth about three halfpence. As they tie these round their foreheads to prevent the sweat rolling from their hair into their eyes, they can absorb a good many. The Japanese takes his hat off when he is hot. He thinks no more of sunstroke than he does of loving his wife, which is a most uncontemplated proceeding, and would be thought wrong. If you love your wife you spoil your mother's servant; it is almost as bad as flirting with your housemaid in England. Poems are the only present it is polite to keep in Japan—for an obvious reason; and the poem itself does not signify so much as the beauty of the handwriting in which it is transcribed. Judged by this standard, as an incentive in improving the handwriting, poetry has its use, though it would not do to apply the test to Shakespeare in the only pieces of his handwriting which we have left—his signatures to documents. His spelling was, I believe, no better than his writing.

I have always been told that all three of his surviving signatures are spelt differently.

We had an ideal New Year's Day in Japan. When I came down in a new suit of flannels, the hotel manager, a Japanese who could speak a few words of English, asked me if it would be very rude to inquire if my suit was fashionable. I explained that I had done my best to secure desirable garments. He smiled pleasantly, and said that if I felt quite sure of them he would like to order a suit of the same style. He decided for us that we ought to spend the day at the Asakusa temple, where there was a great fair going on, and the neighbouring Ekkoin temple, where the wrestling championship was in progress. All Tokyo was of the same mind. As we drove through miles of streets with wooden houses about the size of bathing-machines, from which the smell of sesame oil went up to heaven, everyone who was not playing battledore and shuttlecock or flying kites was tramping or double-*riksha*-ing towards that quarter of Tokyo whose consumption by one of the first-class fires which they have in Japan would do so much for the moralisation of the city. The Japanese ride two in a *riksha*, and pay about half the fares of foreigners. Even then a *riksha*-boy is a rough person who can know nothing of manners and is unworthy to be called a servant—he is only a tradesman, which is justly a term of contempt in

Japan. He is sure to be in the wrong. The police always take part against him, unless he has a foreigner on board to plead for him, which makes it a question of politeness.

At the corner of the street we were stopped. A policeman about four feet nothing, dressed in a blue serge suit, and a cap with a patent-leather peak, which made him look like a messenger-boy, was giving a piece of his tongue to a *riksha*-boy. The embodiment of the majesty of the law stood at ease, with his hands folded in white cotton gloves, and an expression of icy disdain shot from his eyes to the point of his nose. The *riksha*-boy, who held a white sun-helmet upside down in both hands, like a steward on a rough passage across the Channel, curtsied between every sentence. I dare-say he had done nothing very heinous, but, true to the topsy-turvy traditions of the land, a Japanese crowd always sympathises with the police.

We went to the wrestling match first. People went there very early, said Taro, the *riksha*-boy, who could speak English. Pressed as to what 'early' meant, he admitted that the rush began at daylight.

There is nothing so Japanese as a wrestling match at Ekkoin. The building is nominally a temple erected in memory of the great fire of Tokyo, in which all this district and a hundred thousand people were burnt.

It is now, as I have said, time for another fire, to clear the atmosphere in the Asakusa quarter. But the destruction of all these people at once created a difficulty. There is nothing in religion to which the orthodox Japanese attaches more importance than prayers for the dead. The priests see to that, as it is their most obvious means of obtaining a living, and here were a hundred thousand new candidates requiring prayers, and no one to pay for them, because their whole families had perished in the conflagration. The priests were equal to the occasion. They got up a pilgrimage. The special feature of Japanese pilgrimages is that the gods take a hand in them. Some of the most celebrated immortals, like Inari, the Rice Goddess, are taken on a pilgrimage every year, as the old-fashioned bee-farmers used to take their hives in some parts of England. Inari is taken down to visit the divinity at Isé, the most sacred spot in Japan. Over the pit where most of the victims were buried a temple was built, called the Temple of the Helpless, because these poor people had nobody to pay for their prayers. Every year some important deities paid a pilgrimage to the temple, carried in *mekoshi*, their state palanquins, with high pomp, and a vast concourse of worshippers was attracted, whose offerings paid the priests to pray for the dead.

The Japanese are a very practical people, even

in their relations with Heaven, and likewise in sport. A good gate was essential to the success of the wrestling championships; and as this was the biggest crowd of the year, the wrestlers brought their championship to Ekkoin at the pilgrimage time. Now there is nothing left but the wrestling. Nobody thinks of the gods or the fire.

A Japanese wrestling match is about the oddest thing you can go to. In the foundations of the wrestling-booth, a superannuated wrestler, who could only be described as a fat bull of Bashan, sold us wooden tickets the size of hymn-books. Armed with these, we crawled through a kind of man-hole, and found ourselves in a crowd to which even a popular football match affords no parallel. Every inch of that vast building was filled with Asiatics, squatting on their hams as close as mustard and cress, and round the man-hole those who had no kneeling-room were sandwiched. We prepared to turn back, but Japanese politeness forbade it. An enormous wrestler named Arakato told the crowd to make room for us to accommodate ourselves comfortably. The crowd at once shrank right and left, like the Red Sea for the Israelites, and left us high and dry. We looked at our life-preserver. No wonder the crowd obeyed him. He was four times the size of any of them—a man six feet I don't know how much in height, and immensely broad and fat. His hair was as

long as a woman's, and arranged in a feudal chignon. He had a different sort of face, too, but we did not trouble about that. Unfortunately he could speak no English, and we did not then know about the locks and grips with which a course of *Jujitsu* and *Judo* at London music-halls has made every metropolitan bank-clerk familiar. Wrestling had therefore its tediums, though the novelty of the whole scene kept us amused. In the middle of thousands of spectators, kneeling like spitted larks, was a stage eight or ten yards square, with a grand silk canopy over it, supported by a post at each corner. There was a rope round it, to prevent the combatants descending upon the crowd a couple of feet below them. The ring was covered with stuff that looked like the tan of Rotten Row. It was occupied by an umpire dressed in the feudal style, with a chignon and shoulder-pieces like elephant's ears, and carrying a black wedge-shaped lacquer fan; the wrestlers were dressed in very little but a chignon, except the strip of dark blue harness round their loins. They were pot-bellied monsters, with arms and legs like Michael Angelo's statues. At the first signal they sat up like frogs in front of the umpire, waiting to spring. At the second they sprang, and tried to get a good grip or a killing lock. If their guards were successful, as often happened, they returned to their haunches and started again.

When they got a good start, sometimes a man was defeated without a struggle, being caught in one of the fatal locks. He knew that if he moved a limb would go. At other times they hugged, and tried to trip and throw for the best part of half-an-hour, like dalesmen in Cumberland. One thing was as dull to watch as the other. The really interesting part of the performance to Europeans lay in the way they wiped the sweat off their huge bodies with little bits of tissue-paper, such as ladies use when they think their faces look shiny, and the washing out of their cavernous mouths with salt and water.

At the Ekkoin wrestling championship there is not room for the teapots and chow-boxes and wives and babies that the Japanese takes to the theatre with him, though the Japs are wonders at making room when they are already packed like sardines. As we saw when a dark horse threw the favourite out, and the whole audience rose and threw their hats at the victor. We were not so ignorant as to mistake the meaning of this demonstration. It was not like Passive Resistance with bad eggs. It was more like a pawn-shop. The attendant collects the hats and puts them away till the owners come to redeem them with presents. It might be a good way of getting a new hat, if any Japanese ever had a new hat. One wonders if they keep special hats for wrestling matches, like

we keep for evening church. This hurricane of hats is magnificent. How much more sensible than forty-shilling bouquets, which get broken in throwing them. The same hat will do duty again and again if you know how to mend a broken bowler as a Japanese does. Decidedly there is something quite original about Japanese wrestling, even down to the building, which has an awning of matting hung over the top to keep out the sun, and other awnings hung round the sides of the building to prevent people seeing the show without paying for it. Japanese wrestlers' championship belts would set the London *Police Gazette* wild with envy. They can only be compared to red silk crinolines, with a fringe of bullion a foot deep. They would make even the German Emperor's epaulettes look mean.

From Ekkoin we *riksha'd* to Asakusa, where the Japanese are chummiest with Heaven. It is the East with a vengeance. You go through a huge scarlet temple gateway to a huge scarlet temple, with a large gilt image of the Goddess of Mercy. The priests, with gong and incense, pursue a stately service, quite undisturbed by the fact that the worshippers are ringing bells, just as we ring up the Central Office on the telephone, to inform their gods that there are prayers for them to listen to; or by the sacred cocks and hens which fly up and down and feed and cluck; or by other and more

acceptable worshippers, who prefer to deposit paper prayers, which the priests get paid for, in boxes suggestive of the beetle-traps used to take the tickets at the Twopenny Tube. But the temple is only a side-show at a big festival. Holiday-makers stream up the avenues made by tea-houses decorated with cut bamboo for the day, and huge round white paper lanterns, with red suns on them, for the night; and stalls where they sell tobacco-purses, and ornamental hairpins, and sham soap, and other rubbish that you could have sworn no sensible Japanese would look at. But no Japanese goes to a fair without his *moosme* or his children, and a few coppers to spend on them, and this rubbish is handsome to their unspoiled souls. This is the part of the grounds which they like. The foreigner prefers the lake, with its swing bamboo bridge, far more exciting than any switchback, and its imitation Fujiyama made of plaster, and its row of booths with raree-shows. The day we first went to Asakusa they were wonderfully good and bad. In one booth there was a living picture of some historical scene in the life of the old *daimios*, made with growing chrysanthemums. In the next, which was much more popular, there was a primitive electrical machine for giving shocks at a fraction of a halfpenny each. Then came a sea-serpent, which was really some sort of seal, and only emitted fire from its nostrils on the advertise-

ment. The woman who took hold of her chin and stretched her neck the length of her right arm was peerless. If we had only had the proper connections, what a fortune we could have made by bringing her to do turns at British music-halls. Less effective for a large theatre, but equally wonderful in a small booth, was the woman who swallowed her nose and eyes by stretching her lower lip up to meet her eyebrows. We got tired of one man holding up dozens of his descendants and swallowing swords in the juggling theatre. There was a quack dentist, and a man who offered to cut your head off and put it on again, with a two-handled Japanese sword. But there was no Red Indian corn-doctor. Shoes were then such a novelty in Japan that corns were in their infancy.

What a scene it was! The vast red gateway and the temple, with its bell-tower and drum-tower, and all the usual accessories, and with the cock-tower, which is Asakusa's own, were standing up from a seething mass of booths and stalls and a Japanese holiday crowd. A Japanese holiday crowd is delightful. The man who pays for all ambles along in his best *kimono*, with a grey bowler hat resting on his ears, and his beautiful split-toed *tabi* and clogs very likely exchanged for nauseous red socks and German shoes the shape of walnut shells. But he has more sense about his children and *moosmes*. They, at any rate, are

bright and beautiful in native dress, the children with scarlet sashes and under-skirts; the *moosmes* with flowers in the butterfly wings of their glossy black hair. There is nothing much prettier than to see three little *moosmes* with their sunburnt cheeks as rosy as ripe peaches, and their laughing white teeth and eyes, holidaying at a temple. They invite attention and run away from it, taking care to be caught up again. Of the foreigner, at any rate, they are not in the least afraid.

Then came night, with its thousands of lanterns, and its tea-house revelries, and its little troops of dragon-dancers, with bands of flute and drum, and its twanging of samisen-players.

But at night the centre of gravity, or its opposite, shifted to Shiba, whose innkeepers have cornered the best *geisha* in Tokyo. There we found ourselves in an atmosphere of banquets which lasted far into the night, with the most beautiful women in Japan to sing and dance and make love to those who engaged them. The Japanese find them very enchanting, and will spend a month's income on an entertainment; but I would rather go without the *geisha* than go through a Japanese banquet.

CHAPTER VI

SHOPS A JOB-LINE IN JAPAN

THERE is no civilized country where shops are such a job-line as they are in Japan. In the Ginza at Tokyo, and a few streets of the foreign settlements in Yokohama and Kobe, there are a certain number of shops with windows and counters, and even doors. But, as a rule, the Japanese shop is the Japanese house with the front taken off, because the owner has something to raise the wind on. There is no need to confine the remark to the ground floor, because few Japanese houses have anything else. Even out in the country almost every house you pass sells the rope sandals worn by *riksha*-men, at three halfpence the pair.

Japanese shops do not have counters, but the floor makes a natural counter, on which the proprietor spreads his goods, and squats. What you do depends on how much you want to buy. If it is only a small purchase, you sit on the edge of the floor with your legs hanging down. If it is a

purchase which will take time—and there are very few in Japan which do not—you, too, squat on the floor, and a servant brings you a knee-cushion and a finger-stove and five cups of tea before you are asked what you honourably want.

There are shops and shops in Japan. Most foreigners prefer to deal with shops which have windows and doors, and chairs and counters. This is a mistake. A foreigner who goes to Japan to make his pile, or a Japanese so acquainted with Western ideas as to countenance such innovations, expects his cent. per cent. And the other kind of shop is much more amusing. It is not like a shop at all. It is a home, exposed to the public gaze, in which you can buy anything which takes your fancy. In our shops we arrange the articles for sale round the walls. The Japanese uses the floor and the ceiling, because he has no walls to speak of, but only paper shutters, which fit into grooves like lantern slides, and are all of them used as doors, and opened without any warning, like the European knock at the door.

Most Japanese shops are second-hand, because the stock consists of the owner's worldly possessions. You take your choice and pay your money. In the central streets of the large cities the shops are more normal. They have regular stocks of china, hardware, hosiery, cheap knickknacks, basket-ware, or greengrocery. More than half of them seem

to belong to greengrocers, says Miss Campbell-Davidson, the most recent observer on the subject. This is only what you would expect. The Japanese shopkeeper has the greatest possible objection to paying for the articles he sells, and the only things which you get for nothing in the long-run are what the bountiful earth gives you. Therefore at every turn you are confronted by radishes as large as conger-eels and as rank as sour turnips; enormous pumpkins, whose quantity tells in a country which does not demand quality in its food; oranges which have no pips, and the gorgeous but unsatisfactory persimmon. In some of the cities the china-shops are quite imposing, with their shelves rising in tiers from the floor like potato exhibits at a flower-show. At others, where the pieces are better instead of worse, they are few in number, and arranged in rows on the floor. In some shops you may see the work of manufacture. In the back streets of Yokohama the Satsuma porcelain of modern commerce is manufactured by boys who look about four years old. In a china-shop the most tempting things to buy are queer teapots, delightful little sets of cups without handles, and saucers without sockets, always sold and served in fives; the covered soup-cups, which are a feature of every Japanese banquet; flower-pots, lakes, and gardens. The flower-pots of blue and white porcelain are sometimes half a yard high, and as lean as rats. They

are used for the little plum-trees, trained like rambler-roses, and taught to blossom in time for the New Year, at which every self-respecting Japanese household must have one. The lakes, also of blue and white porcelain, are about eight inches across and two inches deep, and are designed to hold the quaint pebbles in which the Japanese lily is taught to grow with water instead of earth. The gardens, mostly of earthenware, are about two feet long and a foot and a half wide, and contain a whole landscape, with trees which may be centuries old, though they are no longer than a Jew's cigar.

Among the most interesting shops are those of the lantern-sellers and umbrella-makers and stationers, for they deal in paper, and the Japanese makes everything of paper, even his premises, just as the Mexican made his house and his clothes and his equivalent for whisky, and very likely his equivalent for soda, from the American aloe, which we only use for dosing children. The Japanese nearly succeeds in making rice go all round, for he makes his best paper, and his best paste, and his food and drink, and the thatched cloak of straw which he wears when it is wet, and his roof-thatch, from it.

A native stationer's is a most fascinating place. The common account-books are made of so many sheets of paper folded inside a sheet of card, and threaded on a piece of rope, which is tied into an

ornamental knot for hanging up. The bookbinding is done by tiny boys, who ought to be still in their cradles, and the rice-paste which they use, which looks much more appetising than most blancmange, is kept rolled up in bamboo leaves. Japanese books are bound in the maddest way. They are folded like maps, and the loose ends are sewn together half an inch from the edge. It follows that only one side of the page can be used, and when the paper is very thick the book has only about as many pages as an exercise-book. The favourite thing to bind them in is paper crêpe, though some books attain to the dignity of a hemp binding, or even silk, and wood is rather popular.

There are two kinds of Japanese note-paper. The first consists of square sheets of beautiful rice-paper printed in colours, or water-marked with designs of temples and gardens and bridges and flying storks, or even popular courtesans. This is for the childish foreigner. For himself the Japanese uses a roll of curl-paper about six inches wide and forty yards long, on which he writes with a paint-brush, beginning at the right hand instead of the left, and writing down the page instead of across it. When he has painted a yard or two of the letter he tears it off and folds it up very narrow, because his envelope, though it may be a foot long, is never more than two inches wide. The envelope is sometimes plain, but very often has a fancy border in

pale green or blue, even when it is not prepared to allure the childish foreigner.

The bookbinders do their work on the floor, kneeling at tables a yard long, half a yard wide, and a foot high, which form the Japanese dining-tables on the rare occasions when the Jap does not dine off the floor. The lantern-painter lies on his stomach while he is decorating the lantern's oleaginous belly. The umbrella-maker does a good deal of standing, because he has to run round the umbrella-frame, pasting on a separate strip between each pair of ribs. Fan-making is also combined with umbrellas. Ribs and paste are the essence of both.

The ironmonger is a disappointing person, his only native line being tea-kettles, which are often very fanciful and beautiful, but are shamed out of countenance by swarms of kerosene lamps that might have originated the expression "cheap and nasty." The most demoralising thing in Japan is the kerosene lamp. The Jap burns the vilest and most ardent kerosene in a tinkering twopenny-halfpenny lamp which would hardly hold water. For this he has discarded the beautiful old square paper lantern with a scarlet-lacquer frame, which sat on a stool, though he had none to sit on himself, and gave so little light that the servants were allowed to squat about, talking, since they could not see to do anything else. The æsthetic spirit is amply

avenged, for a Japanese house is hardly better suited than a powder-magazine for a lamp explosion. Its deep straw mats and paper walls go off like fireworks. The other kind of shop in which the Japanese do themselves least justice is what they call a *kwankoba*, or bazaar. The *kwankoba* is ineffable. Its lacquer can only be compared with our paper-leather photo frames; and its other temptations consist of combs, with a tendency towards scarlet; pads and other forms of false hair; hairpins with any kind of extravagance down to Chinese prisoners dangling by their pigtails; note-purses; tobacco-purses; the ridiculous little Japanese pipes; and soaps with misspelt names of famous brands but no other washing properties. The *kwankoba* is the German fair, the sixpence-half-penny shop of Japan, and the funny thing is that the Japanese themselves patronise it more than foreigners.

The Japanese foot-tailor who has no foreign clientèle does not, except in rare instances, make boots and shoes; he makes clogs and sandals. The sandals vary from the rope soles popular with *riksha*-boys to the fine straw, disc-like, glorified Turkish bath slippers worn by gentlefolks. In practice, what the Japanese uses most are clogs a few inches high, beautifully made out of the light *kiri* wood. These account for the state of Japanese roads, for it takes a mighty big puddle to flow

over a clog. The scuffing of clogs is the sound which goes up to heaven from Japan with the incense of sesame oil.

The fish-shops of Japan bring out the likeness between Japan and Italy, for in Japan also the tunny and the octopus are frequent dishes. But the Japanese are even more inclined to devour the offal of the sea, from sea-urchins to sea-weeds, which they regard as sea-vegetables.

A good silk-shop is one of the most typical shops in Japan, for here they maintain the ancient etiquette. Take Nosawaya's, at Yokohama, for instance. It has a floor of spotless matting, raised a foot from the ground, and a curtain of dark blue cotton, veiling its contents from the merely roving eye. In the middle of the curtain is Nosawaya's monogram as big as himself, and his name is printed on a board fixed over his shop like the boards on our butchers' carts, which are lifted off on Sundays to let them be dogcarts for butchers' honeymoons. We went beneath the veil to buy Nosawaya's silks. I had my suspicions at first, because Nosawaya invited me to stand on his matting with my boots on. I thought he must expect to cheat me handsomely, so I took off my overcoat and stood on that. But I found that his suggestion only emanated from good feeling. He was too great a swell to leave his goods in his shop, which contained nothing except himself and his

assistants, who seemed to be taking diving lessons on the floor, till they were despatched to the *go-down* to bring pieces for our honourable inspection. The striped silks and figured crêpes they brought were extremely beautiful. Each piece was a Japanese foot (which is a very large foot) wide, and a good many yards long. We bought several pieces.

The only kind of shopping which is really very interesting to foreigners is curio-shopping, and that is no fun if you go to the large European or Europeanised curio-shops. The bargains are to be picked up at the lower order, which are curio-shops to us, and general dealers, if not *monti di pietá*, to the natives. The first thing I looked for in those shops was to see if they had any old bottles or second-hand boots for sale. If they had, I knew it was one of the genuine jumble-sales of which I was in search, which have made my Japanese room the despair of collectors in London, who entirely overlook the little domestic articles, wonderfully curious and beautiful, which I made my speciality. In these shops one used to pick up all kinds of magnificent works of art in the form of *netsukes*, *inros* (medicine carriers), ink-stands, tobacco-boxes, shrines, gods, native clocks, magic mirrors, and so on, many of them of great value before they received the fatal crack or chip which deprived them of their rank of being perfect pieces. This applies especially to lacquer.

Bargaining is a great trouble in Japan. The Japanese always asks twice or three times as much as he intends to take, and I never was clever enough to acquire the short cut to discomfit him—that of being able to follow his reckoning on the *soroban* or abacus, or being able to read the numerals on the little paper ticket usually attached to an article in a second-hand shop. The shopkeepers invariably began by registering on the *soroban* the price they had paid, and then calculated the profit.

Knowing the price they had paid, the offer of a very small percentage on it would always secure an article. The Japanese are really very tiresome in their slavish adherence to the *soroban.* As Miss Campbell-Davidson puts it, if you take a two-dollar railway ticket and give the booking-clerk a five-dollar note, he works out the change on the *soroban* before he gives it to you. Failing these expedients, I had to invent one of my own, which was to decide how much I should like to give for a thing, the price at which I thought it a bargain, and yet sufficiently acceptable to the vendor. I remember, for instance, seeing an old schoolgirl's satchel of green silk, with a few bamboos worked on it in silver thread. It was lined with an old brocade of Chinese figures. At half-a-crown it would have been dear, at eighteen-pence reasonable, at a shilling cheap. I did not

particularly want it, but decided that at threepence it would be irresistible. Threepence I offered its proprietor on the way out to a long day at Shiba. He appeared to take no notice, but as we were returning in the shades of the evening his small boy ran out after me, calling out "*Yoroshi!*" (all right). That was the royal road for curio-shops, and we were very fond of going to spend long days in that wonderful part of the temples. As we drove out I used to put my price on any article that took my fancy. On my return I nearly always found it accepted; and if it was not accepted, it was because the man had given more for it. He generally told me the truth about that; and if I was tempted, I gave him a trifle beyond it to make his profit.

The Chinese shopkeeper in Japan is the antipodes of the Japanese. When you ask him the price, he names the lowest possible, in the hopes of clinching the bargain. In choosing materials, such as tweed for clothes, the Japanese has no eye for a good thing or for the taste of the foreigners. He has a natural inclination towards shoddy. The limit of his ambition is to have a thing that will pass muster. The Chinaman tries to get the best thing in the market. There is the same difference in the matter of bargains. The Chinaman's word is as good as a cheque. The Japanese's word is a mere compliment. He is not so bad in retail transac-

tions, unless it is a matter like a lady's silk dress, in which it is difficult to compute quantities, and he is apt to use a material inferior to the sample. It is in buying, not selling, that the Japanese shopkeeper sacrifices the national good name. He trades without capital, and cannot stand a substantial loss. This does not deter him from giving a large order. But if, when the goods arrive, they have gone down in value, or the market is bad for trade, he repudiates the order, sometimes admitting, with tolerable frankness, that he cannot afford to buy the article, now that the market is against him.

If, as is often the case, the European importer sells the repudiated goods by auction, an agreement with his fellow-shopkeepers that they will not bid against the man for whom the goods were ordered enables him to buy them at a tremendous sacrifice, unless a Chinaman wants the goods. Their poverty is the excuse the Japanese shopkeepers make for themselves. Their low caste is the excuse made for them by their apologists. In the Japanese social scale the merchant is the lowest, except the outcast or scavenger class, called *eta*. In the old feudal days the nobles and their establishments of *samurai* did not buy things at shops. Manufacturers and artificers of all sorts formed part of the establishment. Tradesmen had no customers worth having, and therefore only a very low class cared to go into trade.

The Elder Statesmen, whom we know in these last few months to be the real rulers of Japan, who have been pulling the wires in secret ever since the Revolution, are much disturbed at the *débâcle* of Japanese trade reputation in the eyes of the world, and there are signs that when the war is over they will take the matter in hand. For the present we are confronted with the spectacle that though the Japanese Government is the most correct of any of the Great Powers in observing international obligations, the Japanese individual is at the other end of the scale.

CHAPTER VII

THE CHEERFUL LOT OF THE JAPANESE WOMEN

The Japanese woman is among the most interesting specimens of the eternal feminine, as capable of the sternest self-sacrifice as the angular strong-minded mothers of Sparta and Republican Rome. She is also the gentlest and most faultless of her sex. She asks nothing, she expects nothing; she is the incarnation of the spirit of loyalty which makes the Japanese soldier the bravest of the brave. Her duties begin early, though she is the latest weaned of the human race. Hardly has she left her mother's breast before she may be called to carry the next baby like a knapsack on her back. This does not prevent her skipping and playing ball and battledore or shuttlecock. A Japanese baby can hang on like a fly, and seems to enjoy trying to shake its head off. She has a happy childhood, though before it is over she has been taught more etiquette than most Lord Chamberlains, and though her life grows

increasingly solemn from the day of her birth. Nothing is too bright for a Japanese baby, which has a scarlet petticoat and dabs of scarlet over the rest of its person. The *moosme*, unless she is a waitress — a profession which runs to scarlet petticoats—has to content herself with a scarlet *obi* and throat lining, and something scarlet in her hair. The married woman grows sadder and sadder in her costume, and the widow is expected to look like a crow on a barn door.

It is surprising how women put up with the hardness of their lot in Japan, where they never have a word at all, let alone the last word, and where the fashions have not changed since the time of Queen Elizabeth, except in the simple direction of ladies of rank having given up wearing coloured dresses, because they are no longer allowed castles to wear them in.

Formerly the wives of the great nobles, the *daimio*, wore marvellously worked and coloured garments of silk, embroidered to copy the flowers of the season. When wistaria came in they were dressed in wistaria patterns; in the month of peonies they rivalled the gorgeous tree-peony of Japan. At present these dresses are only to be seen on the stage, but the women of the new class of rich merchants are thinking of reviving them, to mark the creation of a plutocracy.

The ambition of a Japanese woman is not to

be a mother, but a mother-in-law. As a mother she enjoys no consideration till she is too old to have any of her husband's female relations older than herself, so a Japanese woman does not try and look younger than she is, but older; and it must be admitted that she succeeds, though she no longer blacks her teeth at marriage to make herself hideous in the eyes of men. Until she is the *materfamilias* she is the slave of any woman in the household who ranks as older than herself, and she has not even the consolations of religion, for it is considered improper to go to temples much until she is so hideous that no one will look at her. Being fond of religion is a fault coupled in the same breath with talking too much, and both of them, like leprosy, are among the principal reasons for divorce.

In a land where suicide has been so common and so honourable, you wonder why the whole female population of Japan has not committed *harakiri*, the formal form of suicide.

The Japanese are very kind to their children and their *moosmes*, the young unmarried girls; they take them to festivities at temples so often that it must be doubly hard for the Japanese woman when she is married at the great age of fifteen to give up going to the temples, which she associates with earthly pleasures so much more than divine. Every Tokyo *moosme* has a father or

someone who takes her to a big fair in the Temple of Mercy at Asakusa, and treats her to paper flowers and sham soap, and anything that can be bought with coppers. He is liberal also in treating her to side-shows at a farthing or a halfpenny each; and no restrictions are placed on her going to simple fairs, with one or two other little girls of the same age, to have a lark. It must try even the stoicism of the Japanese women to abandon all this at fifteen, to be maid-of-all-work to her husband, and any parents and grandparents, and elder brothers and elder brothers' wives he may have, all packed into the beehive accommodation of the Japanese house.

But she submits as a matter of course. For a woman to refuse to marry in Japan would open an alarming new phase of the servant question, since the wife does the lion's share of the housework. Besides, she would be costing her father money for her keep; and in Japanese ideas it is much more respectable for a woman to sell herself to a house of ill-fame, and give the money to her parents, than to go on costing them money by her failure to marry. Since men do not, as a rule, choose their wives, or girls their husbands, looks do not signify so much in escaping old-maidenhood in Japan as they do elsewhere.

A Japanese marriage is a novelty in *mariages de convenance*, for the male of Dai Nippon em-

ploys a go-between, like the impecunious Count of Paris, but does not expect to marry a *dot*. He expects to marry a servant good enough to keep her mother-in-law's tongue quiet; for when the Japanese woman becomes a mother-in-law, she vents all the pent-up ill-humour of her life-time upon her unhappy daughter-in-law. If his mother is not satisfied, he knows that he will have to divorce his wife, if she is the loveliest and sweetest woman in the land. In fact, if they really are fond of each other, their affection is likely to bring about a catastrophe, for the mother-in-law dislikes her servant's time being preoccupied.

The Japanese have handed down from the Middle Ages a wonderful code of morals called the *Onna-Dai-Gaku*, or greater learning for women, which tells them what is expected of them, and is a marvellous illustration of how far the vanity and selfishness of a Japanese man and the self-sacrificingness of a Japanese woman can take them in the direction of antediluvian absurdities.

A woman's lot is summed up in the three obediences: obedience, while unmarried, to her father; obedience, when married, to her husband and the elders of his family; and obedience, when widowed, to her son. "Whilst thou honourest thine own parents," says the *Greater Learning for Women*, "think not lightly of thy father-in-law.

Never should a woman fail night and morning to pay her respects to her father and mother in law. With special warmth of affection must she reverence her husband's elder brother and elder sister. Let her never even dream of jealousy. If her husband be dissolute, she must expostulate with him, but never either nurse or vent her anger. If her jealousy be active, it will render her countenance frightful and her accents repulsive. . . . . A woman should be circumspect and sparing of her use of words, and never, even for a passing moment, should she slander others or be guilty of untruthfulness. . . . . Of tea and wine she must drink but sparingly, nor must she feed her ears and eyes with theatrical performances, ditties and ballads. To temples she should go but sparingly until she has reached the age of forty. She must not let herself be led astray by mediums and divineresses, and enter into an irreverent familiarity with the gods, neither must she be constantly occupied in praying. If only she satisfactorily performs her duties, she may leave prayers alone, without seeking to enjoy the divine protection. She must never give way to luxury and pride . . . . and on no account whatever must she enter into correspondence with young men. . . . It is wrong in her, by an access of care, to obtrude herself upon other people's notice. . . . Again, she must not be

filled with pride at the recollection of the splendour of her parental house, and must not make it a subject of her conversation. Her treatment of her handmaidens will require circumspection. These low and aggravating girls have had no proper education; they are stupid, obstinate, and vulgar in their speech. When anything in the conduct of their mistress' husband or parents-in-law crosses their wishes, they fill her ears with their invectives, thinking thereby to render her a service. But any woman who would listen to this gossip must beware of the heartburnings it will be sure to breed. Easy is it by reproaches and disobedience to lose the love of those who, like a woman's marriage connections, were all originally strangers; and it were surely folly, by believing the prattle of a servant-girl, to diminish the affection of a precious father-in-law and mother-in-law. If a servant-girl be altogether too loquacious and bad, she should speedily be dismissed; for it is by the gossip of such persons that occasion is given for the troubling of the harmony of kinsmen and the disordering of a household. Again, in her dealings with these low people, a woman will find many things to disapprove of. But if she be for ever reproving and scolding, and spend her time in bustle and anger, her household will be in a continual state of disturbance."

But the climax of the gospel of male swollen-

headedness is yet to come. "The five worst maladies to conflict the female mind are indocility, discontent, slander, jealousy, and selfishness. Without any doubt these five maladies afflict seven or eight out of every ten women, and it is from these that arises the inferiority of women to men. A woman should cure them by self-inspection and self-reproach. The worst of them all, and the parent of all the other four, is silliness." And, climax of climax, such is the character of her character that it is incumbent on her in every particular to distrust herself and obey her husband.

After all this, it is not surprising to hear that the Japanese compare men to heaven, and women to earth.

A Japanese woman is, if she is the greatest lady in the land, in theory expected to be her husband's valet and her husband's tailor. Any service which touches his person or the articles he wears it is her privilege to keep to herself, and she is only supposed to delegate such duties as she has not the physical strength to perform. In practice this is, of course, modified. When Miss Bacon, whose books are the principal source of information on Japanese women, visited the daughter of the last of the Shogun rulers of Japan, who was the wife of a great noble, she found her, a beautiful young creature, completely absorbed in playing with her

baby, and otherwise amusing herself and making herself look pretty to flirt with her husband, which would have given the old-fashioned Japanese the horrors. And since most Japanese men of position are accustomed to wear European dress in public, the idea of having their wives for their tailors and of wearing home-made clothes is no longer sublime. In France they say the tailor makes the man: in Japan the dressmaker certainly makes the woman. For, provided that her garments are in European style, a Japanese lady is treated as a lady instead of a servant. While she is in native dress a Japanese woman is simply her husband's faithful body-servant. Not only is she valet, but she waits upon him at meals, instead of taking them with him. It is she who pushes back the shutters, the Japanese equivalent of opening and shutting a door, for him, and she would hand him a chair if he ever used one. When they go out, she walks a dog's pace behind him—a relic of the good old days when it was the fashion for your enemies to stab you in the back. But it is the unwritten law in Japan that a lady in European dress must be treated like a European lady, and it is faithfully observed, at all events in public.

As a Japanese woman averages about four feet eight inches in height, she can fairly claim to be the best for her inches in the whole human race. There is very little she cannot, will not, and does

not do. Japanese women coaled the big man-of-war which brought Pierre Loti to Nagasaki, as well as supplied him with the model for his *Madame Chrysanthème*. They tuck up their skirts between their legs and do the mud-gardening in the malarious rice-fields; they carry the American ladies' saratogas up the hill to Miyanoshita on their backs.

A woman may teach the ins and outs of the Solemn Tea Ceremony, the bows and expressions of etiquette, music, painting, and flower-arrangement, but all these avocations are open to men also, and in fortune-telling men have the preference. The Japanese are a fortune to fortune-tellers. They will not marry or change their houses or go on a long journey, they will hardly have a tooth out, without consulting a fortune-teller as to the day on which the conflicting omens offer least resistance; and if it seems impossible to reconcile the omens, they just make up their minds to cheat the gods. Miss Bacon mentions a case in which a man was to marry a girl much above him in station and in wealth. When he went to the fortune-teller to be told a propitious wedding-day, he discovered that the lady lived in a quarter of the city from which it was absolutely fatal for him to take a bride. He was equally afraid of defying the omen and of offending such a powerful family by backing out of the marriage. They got over the difficulty by

making the girl go and stay with an uncle on the opposite side of Tokyo, from whose house she issued as a corpse on the following day.

There is one occupation which is very lucrative, and of which women have the monopoly in Japan, though it is almost the monopoly of men in Europe, and that is hairdressing. The Japanese have a motto that the hairdresser's husband never need work. To have her hair well done takes a woman at least two hours, and it has to last about two days, and sometimes lasts a week. A Japanese woman does not lay her head on a pillow, she lays her neck on a little wooden door-scraper, which used to remind me of Mary Queen of Scots being executed wrong side upwards, and taking her execution lying down, to use a phrase made classical by Mr Chamberlain.

The Japanese woman has only one vice: she is fond of flirtations with popular actors, unless one calls it a vice to be a light sleeper, and smoke whenever she wakes. For there is not much repose about Japanese smoking, as the pipe only contains tobacco enough for three whiffs, and is then tapped to knock the ashes out.

There is only one absolute essential about a Japanese wife, and that is that she should not be educated, for if she is educated she may be the wife on the European plan, as they say in American hotels, to a Japanese; but she cannot be a Japanese

wife, for the Japanese wife is not allowed to have a mind, or at least to exercise it, which comes to the same thing. If she has been educated, how can she put up with the life of making and mending and brushing her husband's clothes; and getting his tea before he gets up; keeping her temper while she keeps the servants in order; washing the clothes without soap and ironing them without irons; and keeping away from her church—temples—until she is forty or frightful?

Shopping may be some alleviation, as constituted in Japan, for the simplest thing takes time; you can hardly buy a yard of silk in Japan without having a kneeling-cushion and a fireplace and five cups of tea brought in for your use before they inquire what you want. But aristocratic ladies have not even this relief: instead of their going to the shops, the shops are taken to them.

Certainly the Japanese woman has a good deal to put up with: it is almost bad form of her to love her husband; it is more moral of her to anticipate the wishes of her mother-in-law. It is considered mere self-indulgence for her to show any love to her children; and, worse than that, if she has no children, she is expected to welcome the presence of another woman in the house who shows the ability to give her husband the desired heir. She can comfort herself with the idea that from the moment that the son of the *mekake* or

mistress is accepted as the heir, he ceases to be his mother's child and becomes her child. The judgments of Japanese Solomons might be attended with peculiar difficulties.

The Japanese idea of course is, that just as a mother-in-law cannot have sons-in-law, so a mother cannot have sons. So unworthy an object as a woman is not considered to have any part in bringing into the world the children she brings forth; they belong entirely to her husband, and are considered to derive all their qualities from him. Till recently, if the best and most charming of women divorced a drunken husband the children were his, unless the State liked to take them away from him, but in any case they could not be hers; she had no dowry, so she could not demand that back; her husband need make no provision for her; her family, unless they were very much attached to her, would not take her back. There was nothing for the divorced wife to do except to marry again, which she usually did without any difficulty, though in theory she was a soiled and worthless object. Until quite recently one marriage out of every three ended in a divorce, which was perhaps, as the American woman said, one way of making enough husbands to go all round.

The maddest thing of all about a Japanese marriage was the trousseau. A girl whose parents were only moderately well off, who was marrying a

man no better off than herself, might have a trousseau worth five hundred pounds, in which she was provided with everything she could want during the first few years of her married life, except the food which perishes. The theory was, that it might make her husband dissatisfied with her if she had to go on asking for things; and a Japanese husband, fenced in by such highly accommodating laws, no doubt is more easily put out than most husbands.

It sounds as if a Japanese woman's life was a hell upon earth, and so it might be if the Japanese were like ordinary human beings; but they are so fenced in with natural politeness and unnatural etiquette, and the fear of disgracing their ancestors, that the system works fairly well if the woman is content to live the life of a popular house-dog, and does not wish to have ideas.

From this it will be seen that Japan is not an ideal country for ventilating the subject of woman's rights. If the Japanese women knew anything of countries outside their own, even as near as India, they might be thankful that their lords and masters did not employ the rites of *suttee*, instead of the dreaded divorce, for reducing the number of women in need of a husband.

CHAPTER VIII

THE JAPANESE GIRL

SHAKESPEARE'S Seven Ages are not for the Japanese girl. She has only two, unmarried and married. The former is all sunshine, the latter at best cool retreat. The state of unmarried girlhood commences very early in Japan, where quite little children are set to take care of babies. The way they do it is typical of the seeming absurdities of the Japanese. The baby is tied on the back of a tiny tot in a *haori*, or shawl, preventing its small deputy mamma from taking a moment's rest, and the baby also; for the small nurse skips or plays ball or shuttle-cock without a thought for her charge. Its head shakes till you expect it to drop off, but the baby only seems to regard it as a form of rocking.

In time—a mighty short time, for a woman gets married at fifteen—the little nurse will grow into a *moosme*, the grisette of Japan, about whom so much has been written. She will then have grown

out of carrying babies, except when she has no younger sisters; she can be put to better use in other ways. It is the fact of their using very young children to do whatever is within their capacity which makes Japanese goods so cheap.

A girl becomes a girl at five years old, when she puts on the sash called the *obi*, which is the distinguishing mark of her sex through life. To have to wear the *obi* in front is the mark of the disgraceful profession. These *obis* are made of the most costly brocades, and are handed down in families, and constitute the handsomest presents, as they not infrequently form the most valuable part of a dowry. Till she assumes the *obi* on her fifth birthday the girl is only a child. On every subsequent birthday, until she is married, she receives another fine *obi*, which she hoards up as English girls hoard up their jewels, so that even if she is married at fifteen she has quite a respectable stock of them, and these she takes with her to her new home. As her trousseau has to last her a lifetime, it cannot be begun too early. The trousseau is one of the most extraordinary things about Japan; it quite takes the place of a dowry, which was unknown in the old Japan.

I have already alluded to the Japanese trousseau in my chapter on "The Cheerful Lot of the Japanese Woman." Girls will have trousseaux costing far more than their fathers' incomes. The child of

moderately well-off parents might take five thousand yen worth of goods with her to her bridegroom's house, but not a dollar of money. It was especially a point that she should have every conceivable article, even of a household nature, such as candles, which she could possibly require in the first year or two, so as not to have to ask her husband for money.

The Japanese girl of the lower classes, when she is ripe for the mourning garments of marriage, is a most fascinating little creature. Her complexion is not yellow, but of a sunny brown, with rich red blood showing through it like the best Italian complexions. Her eyes are not obliquely placed or set in slits—she would only be too thankful if they were, for it is vulgar to have the eyes we admire. The paintings of Giotto would seem perfectly beautiful to a Japanese. The merry little maiden like Greuze's *Girl at the Fountain*, with her bright healthy cheeks, and lips like cherries, and innocent round eyes, which Europeans admire so much in Japan, only strikes the Japanese themselves as plebeian: they prefer tragic queens, with lantern jaws and long hooked noses, and pasty white faces, and eyes like cats. Natural colour is considered most unbecoming in Japan. If a girl has auburn hair she soaks it in Camellia oil till it looks black, and the fashionable woman carries down her sleeve a little ivory card-case for dyeing her lips magenta,

or even gilt. The *geishas*, who are the Japanese idea of beauties, chalk their faces.

The Japanese girl has no jewellery, though she is gaiety itself in her costume compared to married women in these degenerate days, when the rich flowered robes of the feudal age are relegated to the stage.

To take the place of jewellery she has nothing but the little articles of toilet which she carries in her sleeve or slung round her waist, and her hairpins. Hairpins are the hatpins of Japan. To rival the fine diamonds and pearls with which girls in the suburbs pin on their home-made hats, she uses hairpins which have nothing to do with keeping her hair up. According to her wealth and refinement, her hairpin-heads vary from little bits of choice lacquer to gaudy imitation flowers and butterflies. In the Whitechapel Exhibition there were even hairpin-heads of Japanese soldiers dragging Chinese soldiers by their pigtails. But these were not good style, and the large tortoise-shell hairpins, which look like fiddle-pegs, are only worn by bad women in Japan, though Europeans delight in them for fancy balls. The *moosmes* who are engaged as waitresses in tea-rooms and similar positions often insert real flowers in their splendid hair with great effect.

The saying that a woman's hair is her glory

has a special significance in Japan, where no woman with any pretence to modishness can do her own hair; and hair, like Macbeth, has murdered sleep.

The women of Japan and Mashonaland have hit upon an almost identical contrivance to enable them to go without doing their hair for a week. It is made of wood, and looks like a door-scraper with a top taken from a cripple's crutch. When the woman sleeps she lays not her head but the nape of her neck upon this headsman's block of a pillow. Probably the grand ladies at the court of the Grand Monarque had some contrivance like those of the Japs and Mashonas. It takes a really smart woman about half a day to have her hair done, and to be a successful hairdresser is the most brilliant career to which any woman can look forward in Japan. She makes more than a prime minister, and something like the income of a first-rate actor. While the hairdresser is putting the finishing touches to her task, her victim kneels in front of one of the magic mirrors of Japan, propped up in its black lacquer case. These mirrors are flat round disks of silver-coloured bronze, exactly similar in shape to those of the ancient Greeks and Etruscans, and, with the exception of the Chinese ideograms, which are often introduced, decorated in much the same way. One wonders if the ancients in Europe knew the secret of the Japanese magic mirrors,

which, although seemingly on their surfaces absolutely level and blank, have the power of reflecting through their faces the designs on their backs. When she has had her hair done, a girl who is young and new to it is apt to feel rather like an American in her first costume by Worth or Paquin; it is about the only time you see a Japanese ill at ease, they are such masters and mistresses of etiquette.

Etiquette, of course, plays a supreme part in a Japanese girl's life. There is an etiquette, even a language, for addressing superiors, equals, and inferiors. Equal attention has to be paid to bows and kowtows. The tipping of Europe is a joke compared to the elaborate system of offering meals and bestowing presents which a woman has to see to in Japan. Etiquette culminates in the arrangement of flowers, though few Japanese rooms contain more than one or two vases, and these are apt to contain, not a bouquet, but a twig of fruit tree, with a blossom or two on one side of it, arranged at a particular angle. Though exquisite taste is shown, the flower arrangement of Japan seems an awful ado about nothing, unless it is regarded as affording another honourable profession to women, who make a good deal out of teaching flower-etiquette and the Solemn Tea Ceremony.

The Solemn Tea Ceremony is carried out in a

building made for the purpose, and has so little to do with ordinary domestic life that very few visitors to Japan ever see it, though it is part of the education of girls of the upper class. Tea goes on all day long in Japan: whenever anybody calls, a servant brings in a dining-table with five cups of tea on it as a matter of course. It is served without milk or sugar, but the queer Japanese sweetmeats made of bean-flour, and their little pipless oranges, are often served with it.

In Japan the women smoke as universally as the men; they use the tiny brass-bowled pipes called *kiseru*; and it is the custom to place beside every guest, male or female, the *tabako-mono*, or pipe-stove, consisting of a bowl of live charcoal, with a bamboo vase to knock the ashes into, and a drawerful of pipes. It is generally made of mahogany, and often carved very handsomely. Even the little *geisha* girl has her pipe and tobacco case in the pocket which she makes out of the end of the sleeve of the richly flowered silk robes which only *geishas* and actors use. Accomplishments, such as music, and dancing, and singing, and especially the art of conversation, are theoretically left entirely to *geishas*, though the daughters of the nobles are now said to be learning them, in order to prevent their husbands going in for *geisha* entertainments, by giving them similar attractions at home. Formerly the only kind of

dancing the Japanese had was not dancing from our point of view, but elegant and dramatic posturing, in which the hand and the sleeve and the fan played a great part.

This kind of dancing was not taught to ordinary girls, but confined to professionals. Now, however, the ladies connected with the Court are learning to dance in the European way.

The *moosmee* is not to be confused with the *geisha*. They have nothing in common except a proneness to flirtations, not always of an innocent nature. Her costume is gay, because she has not lost all the freedom and colour of childhood. But her finery is cheap, whereas a *geisha* will often be carrying hundreds of dollars in the decorations of her person. You can tell them at a glance by their complexions. The *geisha's* will have the fashionable whitening on it, while the *moosmee* will have her own glorious damask complexion. To the foreign eye she is infinitely the prettier of the two. It is difficult not to pity the little painted, powdered *geisha*, in her robes, as stiff as boards, of heavy brocade.

The *moosmee* leads a butterfly life without losing the national industriousness; she goes a good deal to the fairs and festivals in the temples, which are such a feature of Japanese life, either with her parents or girls of her own age. Little restriction is placed on her flirtations; she is allowed to enjoy

herself as she likes. Her ideas of enjoyment are simple—to sit in a beautiful tea-house hung with brilliant lanterns, enjoying a frugal repast; to visit raree-shows at a fraction of a penny each; to receive little presents of cheap soap and scent and hairpins. It is the outing that she likes. It is rather sad to contemplate the transformation of this gay kitten, any time after she is fifteen years old, into the drudging Japanese wife, who until she is old enough to have daughters-in-law does nothing but wait upon her husband and his belongings. But the clouds are breaking on the horizon. The author of the latest book on Japan says that the increasing demand for female hands in factories and cotton-mills (which may be a thing to be deplored) is balanced by the demand for women in healthier employments, such as tobacco-shops, telephone exchanges, post-offices, railway-ticket offices and printing offices, where the girls win the same good opinion as they have won in England and America for deftness and industry. In hospitals and schools, too, the Japanese young woman is finding her sphere, as well as in artistic and literary employments. The naïve confession of the Japanese. that all this is causing the servant question to be a trouble in Japan as elsewhere, shows what domestic servitude the Japanese wife must have endured.

Even the *Onna Dai Gakku* is threatened, that

time-honoured code, whose translation by Mr Chamberlain has made so much merriment for English readers. "Onna Dai Gakku" means the Greater Learning for Women, and it began by setting forth the three obediences: that of the daughter to the father, that of the wife to her husband and the elders of his family, and that of the widow to her eldest son. There is now a *Shin Onna Dai Gakku*—'*Shin*' means 'new'—written by the great Fukuzawa, which strikes at the very root of Japanese morality, by not allowing the mother-in-law to live with the newly-married couple. Women are not to imitate men: they have their own proper spheres, and are to keep to them. They are to have a knowledge of cooking, and making the most of money, and of managing servants. They are to be instructed in the laws of health, and botany is recommended as specially suited to the female mind. A woman is to have a thoroughly enlightened mind, "instead of carrying a dagger in her girdle."

All this is not law any more than the old *Onna Dai Gakku* was; it is the opinion of the greatest authority. Mr Clement has much more that is interesting to say upon the subject; but although he mentions the name of the Crown Princess Sada, he does not mention that it is to her and her husband that the Japanese wife owes so much. The Princess enters the carriage ahead of him when

they drive together, and they habitually take their meals together—an astounding revolution in Japan. The Empress's work on behalf of the members of her sex is well known. She is the active patroness of the Peeresses' School and the University for Women. She constantly visits them, and uses her enormous influence to enable them to get a Western education. This would be a curse instead of a blessing if it were not for the greater liberty which is accorded to woman under the civil code. She is no longer unable to inherit her own property in her own name, to be the head of a family, to adopt or to be the guardian of her child; and she is no longer obliged to obey the unreasonable demands of her husband.

I have kept to the end, as a kind of *bonne bouche*, the *O-Hina*, or Honourable Dolls. From time to time we have seen in England exquisite little dolls dressed up to represent personages of the Japanese Court, and exquisite models of every article of Japanese furniture used in noble Japanese households. Many people know that on the third day of the third month they are all set out with great pomp on shelves covered with scarlet cloth at the *O-Hina Matsuri*, or Feast of Dolls. But not many people know that a pair of these images is presented to every girl-child at her birth, and that when she is married she takes them away uninjured to her new home with her.

At the Feast of Dolls the little girls are allowed to prepare elaborate feasts of the real food which is represented, and to go through the proper ceremonies with their dolls' court; but they do not play with the *O-Hina*, and in fact never see them except on the day of the *Matsuri*, and the day before and after, for they are put away in the *godown* or storehouse in which the old-fashioned Japanese keep their furniture. They keep nothing in the house except what is being used for the moment. The growing custom of making the house a storeroom, like a European house, is considered by them to be responsible for the appearance of consumption in Japan.

CHAPTER IX

JAPANESE DOMESTIC JOYS FOR ENGLAND

THE introduction of the Japanese *moosme* into the British domestic service might make life more picturesque, but it would not make it more peaceful. Chief among its drawbacks would come the insurmountable objection to the introduction of the low-waged Italian maid-servant into England: in any household where there were young men as tempters the Japanese maiden would exhibit an alarming facility. There have been consular reports upon the lack of the paramount virtue in Italian female domestics; and I have no doubt that our consuls in Japan, when upon the subject, could make Mrs Grundy gasp. In European hotels in Japan they have men-housemaids; and as far as I remember, in only one hotel for Europeans kept by natives were there any women-servants. This is most important, because it limits the supply of Japanese girls, who have any notion of what the English expect of a housemaid, to a few dozen

young women. They have no carpets in Japan in native houses, and the Japanese always take off their boots before they enter the house, so the imported *moosme* would not know how to sweep. They have no beds. The Japanese lie on a quilt, with another quilt over them, and a sort of door-scraper under their heads, so she would not know how to make a bed. The Japanese have no furniture, so the *moosme* would be completely paralysed by the complexity of the duties of the life into which it had pleased Providence to call her. She would not know how to lay or light a fire; the Japanese themselves have nothing but fire-boxes of charcoal, which they never allow to go quite out. They have no knives and forks in Japan; and as they have no washing-up, and no glass, and their teacups have no handles and cost next to nothing, there is no saying what might not happen in the scullery.

It may be urged that the Japanese are an adaptable people; that they can learn anything they set their minds to, down to wireless telegraphy and submarines. But they can only learn it in their own way. It is a cardinal principle of Japanese domestic servants that no one is fit to enter the honourable profession of being a servant until he or she knows what to do without being told. English people who have had native servants in Japan pronounce the same lot of servants angels or devils

according to their ideas of managing a household. If they only express in a loose sort of way what they wish to be done, and leave the servants to their own devices, their wishes are carried out fairly well. But if they have an idea that household duties should be done in a particular way, they declare Japanese servants to be lazy, insubordinate fiends. The Japanese regard all foreigners as more or less mad. That they can possibly know how a thing ought to be done never occurs to the Japanese domestic. The English in Japan have no opinion of the Japanese as nurses; they import their *amahs* from China. But a Japanese wife might be a success. Her business is to be the slave of her husband and his relations until she is old enough to be a mother-in-law. She stays at home and looks after the house while the others amuse themselves. She is one of those who are blessed because they expect nothing. But servants, who are higher in rank than shopkeepers, expect a good deal. If they go to the theatre or to a picnic with the family they expect to take part in the fun. They stay in the room while you have visitors or are enjoying the family circle, and put their spoke into the conversation; and when they want to leave you they do not give notice, but say that their parents are dying, and as soon as they are out of the house send you a note saying that their health will not allow them to return. They are said to be

good for an emergency, but self-respecting British households do not deal in emergencies. Even the Pacific Coast American, desperate with servant-hunger, has never ventured on the introduction of the Japanese *moosme* as a partner of her joys and sorrows. But the men-housemaids of Japan might furnish better 'generals' than we are accustomed to in England. Men-housemaids account for a good many of the eighty thousand Japanese who are settled in California, and extort such admiration by their neatness and handiness.

CHAPTER X

A BIRD'S-EYE VIEW OF JAPAN

How is it that a small empire like Japan has been facing the conflict with gigantic Russia with an equanimity which no European nation would have shown? Because she is so self-sacrificing, so self-reliant, so self-supporting. The Japanese is the most patriotic person in the world. He lives for his Emperor and his country. He considers it an honour to sacrifice his life, or his future, or his family to them. His greatness is shown most in defeat. He would starve to death before he gave in, and he is not an easy person to starve. For his power of doing-without is marvellous, and his range of food incredible. The sea-weed to him is a sea-vegetable, and every kind of mollusc is a variety of oyster. The offal of the sea is like Bombay ducks to him. The most curious feature about him is, that he is not able to grow enough rice for his requirements. It is because Korea is his rice-granary that he was willing to fight to the

last gasp for Korea. This feature has its explanation in the geographical conditions of Japan. As I said in *Queer Things about Japan*, Japan consists of a large number of islands. There are over three thousand, if you count uninhabited rocks. The area of the empire, not including Formosa, is little less than 150,000 square miles, which support about 45,000,000 people, 12,000 towns, and nearly 60,000 villages. But these statistics mean nothing at all unless you notice how much of the population the plains in the main island absorb. That is practically Japan, and that is why she cannot grow her own rice.

The bulk of the country, like the bulk of Sicily, is taken up with mountains, the beggars of geography. Japan was designed by nature to dominate Northern Asia; for though her great bays on the eastern side, like that of Tokyo, are spoilt by shallowness, she has in her inland sea the most formidable naval harbour in the world, a little Mediterranean, with easily guarded entrances and an abundance of safe anchorages, from which she can leap out on a foe, choosing her own time.

She can produce almost everything she wants except rice, and, I suppose, the steel of which she builds her fleets. Flour, and kerosene and other products, which she gets from America, she can do without, and would do without. And though she has none of the smokeless coal of

Cardiff—which we ought to confine to our own ships, as one of the most valuable assets in naval warfare—she is one of the world's great purveyors of coal from her Nagasaki mines. Kiushiu, the island on which Nagasaki is situated, the most southerly of the great islands, has in its south an almost semi-tropical climate. The Hondo or main island, which has no name, has a hot and wet summer, in which everything that can mildew suffers, but a cold winter, relieved by an atmosphere as clear as crystal. Yezo, the large northern island, inhabited by the hairy Ainu, suffers a good deal from cold, and the Kuriles beyond are practically useless.

The Japanese man is no bigger than the European woman, and the Japanese woman looks like a European child. But their strength and endurance are astonishing. Women coal the steamers at Nagasaki, and I have seen two little Japs moving a whole house with rollers and levers. *Riksha*-boys can run thirty miles a day easily, and forty at a stretch, with their *riksha* behind them, and be ready to do it again the next day. If Japan were invaded they would be at a premium, for there are no roads but the main roads and *riksha*-tracks between the rice-fields. One wonders if these *riksha*-tracks form part of the study of the ostrich-brain of the German officer. If the Japanese army took up its position in the back

country its transport could be done by *riksha*-men, and the invader could hardly move at all. Not that the Japanese transport need amount to much: beyond ammunition, their commissariat would be very modest. Foreigners know little of the back country. Until treaty revision they had some difficulty in getting leave to visit it, and it is really not worth visiting till you know the great cities well. The largest cities are the most typical things to visit in the country. You may miss certain primeval touches, but it is only where there are plenty of people that you can generalise. If you go to Japan for six months, you will know more about it if you divide your time between Tokyo, with occasional visits to Yokohama, and Kyoto, with occasional visits to Kobe, than if you visited every town and village in Japan. Even in Tokyo there are plenty of primitive touches, and Kyoto is the most Japanese thing in Japan. If you want to see Japan, go to one of the chief temples on its festa day.

Tokyo is a city of contrasts. You have parliament and government offices and military headquarters, showing how Dai Nippon has approximated to the Great Powers of the West; but visit the parade ground, on which a section of an army corps is practising German manœuvres, and at its end you will very likely see a waggon laden with *saké* barrels in matting painted with devils, drawn

by coolies in mediæval hose and doublets, and decorated with paper toys fluttering from the branches of trees. The Mikadō is one of the great monarchs of the world, who takes his part in the world's councils with a firmness and sagacity that would grace any European throne. His palace, it is true, is modern, but that is only because the palace of the Tokugawas was burnt; it is situated in the castle of Tokyo, one of the most extraordinary survivals of the Middle Ages. Its area may be measured in square miles. It has three moats and three gigantic walls. These walls slope outwards like the bows of an ironclad. This is to cheat the earthquakes. They are built of enormous polygonal pieces of black stone, and at intervals they have gates and towers which look like houses built on a telescope plan. The outer moat is taken into the service of navigation. The inner moats are filled with wild-fowl in the winter and blossoming lotus in the summer, and the great Japanese hawks and crows wheel over them all day long. Except round the Mikado's palace there is no particular system of guarding, and the gnarled Japanese fir-trees crawl over their tops. They are in reality a survival of the Middle Ages —the husk of the marvellous fortress city which Iyeyasu created with a magician's wand out of the marshes of the Sumida at the beginning of the seventeenth century.

But the castle of Tokyo is not its most typical part: the Ginza, the broad street which runs for miles from the railway station, with its would-be European shops; the Nihombashi, or bridge of Japan, with its Venetian water-life Asiaticised; the temple parks of Shiba and Ueno; the pleasure-quarter of the Yoshiwara, and the holiday resorts round Asakusa are the most typical things at Tokyo. The Asakusa temple on New Year's Day, and Ekkoin at a wrestling championship, are wonderful studies of Asiatic life; but at Shiba you can get something almost as good on any day of the year.

Shiba is a simply wonderful place. You go through a huge scarlet temple-gate and find yourself in fairyland, for in the midst of cherry-orchards and cryptomerias you come upon temple after temple of fantastically carved woodwork, glittering with gilt and colour, and surrounded by courtyards of stone lanterns. Behind the temples are the gold-bronze tombs of the Shoguns; beyond this are the pagoda and the terraced lake, and the booths of the Japanese fair. A large Japanese temple is almost like a city, so much goes on within its precincts, from huge bazaars to humble stalls, and juggling and horse-archery, and playing Aunt Sally with the Seven Gods of Wealth. The Japanese are the most industrious people in the world, but they always have time to go to their favourite temple on a feast-day; and though so

poor, they always have money saved to spend on their *moosmes* and their children.

The service in a Buddhist temple much resembles the Roman Catholic service. From a place like Shiba you carry away a vision of heavenly beauty, of white-robed priests gliding noiselessly over the lacquered floors of matchless temples, and fragrant incense. These are Buddhist temples, of course. Japan has two religions, and most Japanese belong to both. During their lives they practise Shintoism more than Buddhism. But there is little to note in the plain wooden temples of Shinto, except their faithful adherence to the oldest uncorrupted building forms. The Shintoist has his household gods, or *Kami*, burns a little lamp before them, and offers them cakes and sprigs of flowering trees. Beyond that, if he is faithful to his Emperor and honours his ancestors by his mode of living, he has little religion, so when he is dying he leans more on the comforting creed of the Buddhists, and their priests head his solemn funeral cortège to the crematorium and the graveyard on the green hillside.

The Japanese climate, so bitterly cold and draughty in winter, and so hot and steamy in summer, is a trying one; but the Japanese did not feel it while they adhered to the native dress of layers of *kimonos*, and the old style of house so thoroughly ventilated that charcoal fire-boxes

could be used even in their bedrooms with impunity. Coddling in European clothes and building draught-proof houses has greatly injured their physique.

Kyoto is the best place for a bird's-eye view of the Jap enjoying himself. Its theatre street may not be so well stocked as Osaka's, but its temples,—the Gold and Silver Pavilions, with their incomparable gardens; Nishi and Higashi Hongwanji, which rise like hills against the horizon, and are cities within the city; Inari-no-jinja, with its mountain of sacred foxes; Kiyomidzudera, built out from the mountainside; Sanjusanjendo, with its thirty-three thousand images; and the favourite Gion temple, are collectively unrivalled in Japan. The last is a sort of perennial fair, always full of holiday-makers. Kyoto is the Paris of Japan. Rich Japanese go there to dissipate, and buy choice silks and pottery, especially in cherry-blossom time, when the Miyako-odori ballet is going on, and the sound of revelry never dies down on the hill of Maruyama.

Kyoto is the centre of delightful excursions. Within a drive are the Phœnix temples of Biodoin and the tea-gardens of Uji the historical; Nara, with its ancient temples and acres of wild azaleas, and its thousand-year-old treasury of the Mikado; the famous rapids of the Katsura-gawa, which both the Prince of Wales and the Duke of Connaught

thought the best thing in Japan — to shoot; and Lake Biwa, which the Japanese have decorated like a pond in a park, till, in spite of its size, it is as perfect in art as it was by nature.

Fujiyama, the sacred mountain, is the best mountain in the world to climb, because you can climb it in a chair carried by four stout coolies, and have anything which you wish to use on the top, even a bath, carried up for a trifling cost. There is a sort of village at the top.

And soaring Fujiyama, with its pure simple outline, is the emblem of the simple devotion and lofty souls of the Japanese.

CHAPTER XI

"THE DARLING OF THE GODS"

The Darling of the Gods fell into the category so neatly defined by the faded poet Cowper, "where every prospect pleases." In this play only man, with his better-half, woman, was vile. And he was by no means uniformly vile. There were some admirable performances in the play, in spite of the innate difference between East and West, which makes it so hard for English-born people to flatten their calves and their spirits in Japanese squatting and etiquette.

The scenery for the most part was so Japanese that all who had spent long months in that delightful land, where the ancient world is still alive, suffered from heartache. You were in Japan from the moment the curtain rose and revealed towering over the stage a great Buddha, with the peace of God in his benign countenance and attitude. Beside him were the *ishidoro*, the mysterious stone votive lanterns offered by princes

to the memory of a greater prince, with no light ever gleaming from their hollow sockets.

But who has seen a court of lanterns leading to the shrines of dead Shoguns at Shiba or Nikko without feeling a sense of grace and majesty and mystery, indefinable but irresistible?

It was a stroke of genius to open under the shadow of the great Buddha, surrounded by these emblems of death and homage and fidelity.

In fine contrast was the advent of the Princess and her *moosmes*, with the thin ice of gaiety over the black pool of tragedy, which is emblematic of woman's lot in Japan. With the exception of the dumb man-servant, Miss Lena Ashwell was the most Japanese personality in the piece. Gaiety, tragedy, and devotion were stamped on her life from the outset. But at the same time she was often not Japanese at all. One of the most repellent features about the Japanese is that they have no love-making to tone down the crudeness of the relation between the sexes; and much of the charm in Miss Ashwell's acting consists in the beauty and good taste of her love-making. It was almost a misfortune to have been in Japan and know how utterly un-Japanese was that display of the sunny generosity of her nature which warmed the whole house as well as the heart of the outlawed prince.

But it had its redeeming features, for the distress

of the dumb man-servant at the falling away of the Prince and Princess from the stern Japanese code was Japanese to the core, and the finest thing in the piece. That servant was admirable: he looked like a Japanese, moved like a Japanese, thought like a Japanese, and breathed like a Japanese, which means a great deal to those who have been to Japan and know how breathing expresses the grades of respect. Next best to him really came the Prince of Tosan, the *daimio* whose life had been saved by the outlaw. He, too, was admirable: his beard seemed to grow from a Japanese chin; he was the living image of one of the thirty-six poets, whose portrait I have carved upon the ivory *netsuke* of an old-world ladies' tobacco-pouch. His dignity, his patient courtesy, his clinging to the high quixotic code of Japanese honour and etiquette, were real art, truthful and unexaggerated. He was an Asiatic.

The fault of the piece, from the Japanese point of view, was the introduction of comedy. The situation was the very antipodes of comedy to the Japanese mind. They do not play with honour, do not jest over it. To them such a situation would be desperately tragic. Before this war is finished the people will understand that the days of knights are not over in Japan; that there could very well be a King Arthur there to-day; that knight-errantry actually exists now. The Japanese

has his faults; he is unsatisfactory in commerce, he is arrogant, he has been ruthless, but he is what Chaucer would call "a very perfect gentle knight," and the piece was founded upon incidents which belong properly to one of the old knightly plays of Japan.

Japanese plays are divided into comedies and histories. They throw a new light upon the old saw, "Happy is the nation that has no history," for tradition forces the Japanese playwright to make every history a tragedy. It is recorded of the younger Pitt, that when he was a boy of twelve, I think, he wrote a play in which the love interest was replaced by politics. In Japanese plays flirtation is replaced by imperialism or filial piety.

This salient fact was altogether lost sight of in *The Darling of the Gods.* But I do not say that its general charm as a play was diminished by the frank intention to write an English play with Japanese scenery. All the purely Japanese plays I have seen in Japan were immoderately dull. It was much better for Mr David Belasco and Mr John Luther Long to give a play prepared for Western consumption like Pierre Loti's novel *Madame Chrysanthème,* which the Japanese themselves consider to give the atmosphere of Japan, although it is inaccurate in almost every detail.

The Darling of the Gods had much of the charm and the atmosphere of *Madame Chrysanthème.* It

carried you straight back to Japan. You forgot that the actors and actresses were cutting small jokes which no Japanese mind could ever have conceived. You forgot that Miss Ashwell was making love with an audacious charm which no Japanese woman could ever have rivalled; you forgot that Mr Tree, so typically Japanese in appearance and tricks, had the mind of a Borgia cardinal. He showed his finish as an actor by the accuracy with which he had acquired Japanese habits and gestures, but the part provided for him by the playwright was hopelessly un-Japanese.

Mr Tree had taken the putting on of this play in the right spirit. He had provided scenery which in nearly every case was so Japanese that you thought yourself back in Japan, and he had taken extraordinary pains in salting the performance with the queer things about Japanese habits. It is a wonderful picture of Japan. It would have been still more wonderful if he could have knocked the conceit out of his minor actors and actresses, and made them try to reproduce Japanese effects faithfully and soberly. Miss Ashwell did run like a Japanese and squat like a Japanese, but the supers went in for pantomime. They ran not because a Japanese servant runs, but to make the audience laugh. If they were not intended for servants, but for ladies-in-waiting, it was so much the worse.

One cannot help feeling a little ungracious in picking faults, for the general effect was so very fine; the view into the garden of the *yashiki* or palace of the Prince of Tozan was such as one might meet in driving down from Kyoto to the palace at Nara, which has been the treasure-house of the Mikado for a thousand years. The great state-hall of the Prince during the night of the Feast of a Thousand Welcomes was like standing in a temple at Nikko, looking out on the procession of the Toshogu, or at the revelry which fills the hill of Maruyama in cherry-blossom time. The only thing you doubted was if any *daimio* had ever so stately a pleasure-hall. Certainly there was none in the castle of Nijo, built by the mighty Iyeyasu to hold himself and his train of *daimios* when he rode down from Tokyo to Kyoto to visit his puppet master the Mikado. It was wonderfully done, this semblance of the pomp of lacquered woodwork, and the glimpses of the Feast of Lanterns had the enchantment of the *Arabian Nights*.

Only those who had been to Japan could grasp to the full the trouble Mr Tree had taken to make his actors act like Japanese. It is typical that there should be nothing for a visitor to squat down on till the *futon* were fetched from a storeroom. It was typical that a tobacco-tray (even if live charcoal was simulated with methylated spirit) should have been brought in with the cushions;

that the *moosmes* should have had pipes up their sleeves; that the outlaw should have written a letter on a roll of whity-brown paper held in the hollow of his hand, while his servant handed him a full paint-brush as soon as he had emptied the other, as our King is automatically provided with loaded guns to hold his own against the big battalions of pheasants. The Japanese banquet was a masterpiece, and here, without doubt, Mr Tree himself "took the cake." His imitation of a Japanese feeding was wonderful, and the whole thing was just what one remembered of banquets in the Maple Club at Tokyo.

The smaller of the two *geishas*, with her stiff mediæval whisk of hair, was Japanese to the life. She might have been stolen from a *kakemono*. The chief *geisha*, up to a certain point, was admirable; though her face was not whitened enough, she had caught the puppet appearance of the *geisha* very accurately, except that she wore her *obi* in front and talked about herself as if she were a *yoro*, a professional woman of pleasure, not a *geisha*. The *geisha*, though often no better than they should be, are never professionally bad, and the wearing of the *obi* in front is a professional badge. It was pleasant to turn from this libel on a witty, hard-working, and deservedly popular class, to the study of Kara the outlaw, by Mr Basil Gill. To please a Western audience, he had

to make certain sacrifices, but his performance of a Japanese warrior was very fine. He showed the proper dignity and reserve; and while he was resisting the advances of the princess, he was typically Japanese, as he was in his make-up. His ten swordsmen, too, were splendidly Japanese. One felt as if the present crisis had made them throw into their parts an inspiration of the old *samurai* spirit. Doubtless the Russians, long ere this, have learnt the extraordinary code of knight-errantry which inspires the humblest *samurai*. The last scene would have been extremely affecting if the statue of Kwannon Sama, the Goddess of Mercy, had not been so hopelessly unsuitable. The incongruity was even greater in the scene of the old sword-room in the palace of Sakuti, which was much more Chinese than Japanese in feeling, as also was the situation embraced. In marked contrast to that were the scenes giving the exterior and the interior of Yosan's apartments. In the former the creeper-covered trellis was almost the only discordant note which made the verandah un-Japanese. But the crawling of the spies and the dumb man-servant made one shudder with its suggestiveness of Oriental treachery and cunning; and the swift stabbing of the spy, and the throwing of his body into the river, was the *chef-d'œuvre* of the piece. The interior of the princess's apartment in the next scene was as

Japanese as stage requirements would permit, and the view when the *shoji* were pushed back very natural.

In Japaneseness the play was a great advance on anything we have yet had. It was a real attempt to portray Japanese habits, and some consideration was shown to Japanese modes of thought. Perhaps some day we shall have a Japanese play that really is Japanese in feeling; and if any actor-manager wishes to know where to find it, he has only to take the volume of Japanese stories published by his Excellency the Japanese Minister a few months ago. There is a story there which in the hands of a competent playwright would be pitiful enough to reduce an English audience to tears, and yet give only that side of love to which the Japanese restrict themselves.

APPENDIX

THE YOSHIWARA FROM WITHIN

To back on p. 458.

A lady of the

To back on p. 459.

Yoshiwara.

THE YOSHIWARA FROM WITHIN

In my other books on Japan I have desired to describe the interesting phenomena incorrectly known by foreigners as Yoshiwara. Want of familiarity with the subject deterred me, but I have recently come across a Japanese book giving details of the Yoshiwara from within, and this I have supplemented by comparing it with the materials collected by Mr Chamberlain and Mr Osman Edwards, and by Mr Delmar's courageously frank disclosures on the subject. Mr Basil Hall Chamberlain, in his *Things Japanese*, the most useful book ever written about Japan, says:—

"When the city of Yedo suddenly rose into splendour at the beginning of the seventeenth century, people of all classes and from all parts of the country flocked thither to try their fortune. The courtesans were not behindhand. From Kyoto, from Nara, from Fushimi they arrived—so the native authorities tell us—in little parties

of three and four. But a band of some twenty or thirty from the town of Moto-Yoshiwara, on the Tokaido, were either the most numerous or the most beautiful, and so the district of Yedo where they took up their abode came to be called the Yoshiwara.[1] At first there was no official supervision of these frail ladies. They were free to ply their trade wherever they chose. But in the year 1617, on the representations of a reformer named Shoshi Jin-emon, the city in general was purified, and all the libertinism in it—permitted, but regulated—was banished to one special quarter near Nihon-bashi, to which the name of Yoshiwara attached itself. Later on, in A.D. 1656, when the city had grown larger, and Nihon-bashi had become its centre, the authorities caused the houses in question to be removed to their present site on the northern limit of Yedo, whence the name of Shin (*i.e.* New) Yoshiwara, by which the place is currently known. Foreigners often speak of '*a* Yoshiwara,' as if the word were a generic term. It is not so. The quarters of similar character in the other cities of Japan are never

[1] The weight of authority is in favour of this origin of the name. According to others, the etymology is *yoshi*, a reed, and *hara*, a moor, and the designation of "reedy moor" would have been given to the locality on account of its aspect before it was built over. There is another Chinese character, *yoshi*, meaning "good" or "lucky," and with this the first two syllables of the name are now usually written.

so called by the Japanese themselves. Such words as *yujoba* and *kuruwa* are used to designate them. Japanese literature is full of romantic stories in which the Yoshiwara plays a part. Generally the heroine has found her way there in obedience to the dictates of filial piety, in order to support her aged parents, or else she is kidnapped by some ruffian, who basely sells her for his own profit. The story often ends by the girl emerging from a life of shame with at least her heart untainted, and by all the good people living happily ever after. It is to be feared that real life witnesses but few such fortunate cases, though it is probably true that the fallen women of Japan are, as a class, less vicious than their representatives in Western lands—less drunken, less foul-mouthed. On the other hand, a Japanese proverb says that a truthful courtesan is as great a miracle as a square egg. In former times girls could be, and were, regularly and legally sold into debauchery at the Yoshiwara in Yedo, and at its counterparts throughout the land —a state of things which the present enlightened government has hastened to reform. When we add that a weekly medical inspection of the inmates of all such places was introduced in 1874, in imitation of European ways, that each house and each separate inmate of each house is heavily taxed, that there is severe police control over all, and that, since 1888, the idea has been mooted of doing

away with licensed prostitution altogether—a plan eagerly advocated by zealous Christian neophytes, but frowned on by the doctors—we have mentioned all that need here be said on a subject which could only be fully discussed in the pages of a medical work."

To show the callous, matter-of-course way in which the Japanese themselves regard the question of harlots and harlot-quarters, I have only to quote from a curious book printed in English, Japanese, and Chinese, entitled *Pictorial Description of the Famous Places in Tokyo.* Biographies "of some of the most eminent persons in Tokyo" are included, all of them without exception popular harlots. The English version by Mr G. Takahashi is naïve in the extreme. He writes, for instance, of the Tori-No-Ichi (Cock Market) :—

"The Tori-no-Matsuri, or Fête of the Cock, is celebrated on the cock days in November, sometimes twice and sometimes thrice, according to the number of cock days happening to be in the same month. . . . . As a rule, on those fête days all the prostitute-quarters open every gate and receive the visitors, who also seize the occasion to see their loving objects—beautifully dressed harlots." He describes the comic dance in the Yoshiwara known as the Niwaka, as if it were one of the great institutions of Tokyo.

COMIC DANCE IN YOSHIWARA.

"In Yoshiwara there are three festivals, namely, the show of cherry-blossoms in March, the Feast of Lanterns in July, and the comic dance called Niwaka in September. This last-named farce was first performed at the Fête of the God Inari, in some years of Kyōhō, so it is said. On the occasion, the professional buffoons belonging to the infamous quarter, as well as the singing and dancing girls, all in disguise, perform the low comedy, usually men in women's and women in men's dress. Besides, some ten or twenty singing-girls, wearing men's clothes, draw a gigantic lion-head made of wood, unitedly singing barbarous songs, accompanied with strange music. These are old-standing odd customs. At this time they make their garments as beautiful and costly as possible, it being a matter of emulation among them. This picture will give you some idea of the above-described farce." And in his description of the Feast of Lanterns at the Yoshiwara he bears unconscious testimony to the strength of its position among the people.

THE FEAST OF LANTERNS AT THE YOSHIWARA.

"In Yoshiwara, in the first month of autumn, the Feast of Lanterns is celebrated yearly. The origin of the festival is ascribed to the untimely

death of a flourishing harlot, by the name of Tamagiku, in a former time. As she died suddenly in the midst of her prosperity, the whole quarter wherein she dwelt while living lamented over the loss of her, and every house hanged out a lantern, upon which a kind of elegy was written for her, in order to console the dead spirit of her. This being the origin of the celebration, it has now lost the mournful nature entirely, and taken a licentious character, and is celebrated yearly to attract visitors."

How popular the Yoshiwara is, and how ordinary a subject to contemplate in the minds of the Japanese, is shown also by—

CHERRY-BLOSSOMS IN YOSHIWARA.

"In Yoshiwara, cherry-trees loaded with blossoms are planted in April every year, on both sides of the main street. This was first done in some year of Kyampo (1741–3). When they are in full bloom, all the houses there are adorned with curtains of brilliant colours in the day-time, and at night they are lighted by numerous bright lanterns, in order to add artificial to natural beauty. This is one of the four festivals in Yoshiwara, described in another place.

"To say the truth, all this is done to attract visitors, as that Feast of Lanterns I have explained in another place."

Only once in the book does Mr Takahashi's version express anything which could be construed into disapproval of the Yoshiwara and its works, and that is when he is describing the temple of Nazugongen in the Ueno Park at Tokyo. "But alas, after the Restoration, a prostitute-quarter arose near the temple, and the sounds of songs and music coming from these brothels echo in the still remaining trees of the temple groves." He is too obviously laughing up his sleeve in the concluding sentences of the Hare-Day-Worship: — "On the road to it there is a grand restaurant called Hashimoto-Rō, to which the rich worshippers, on their way back home, resort with their mistresses or intimate singing-girls, to drink and have sweet talks. Such is the condition of most of the worshippers of heathen gods."

His description of the Shinagawa-Rō in the Yoshiwara is his ordinary vein:—

SHINAGAWA-RŌ IN YOSHIWARA.

"Among the prostitute-quarters in and near Tokyo, Yoshiwara is the most noted and prospering. It contains about a hundred brothels, of several degrees, among which there are five grand brothels, one of which is called the Shinagawa-Rō. Those brothels have recently emulated with each other in building new houses; and this Shinagawa-Rō is the first, both in the date of building and

in beauty of its architecture. The house is three-storied, and excellently well furnished, many strange and precious woods being used in the fixings. It is said that this brothel differs from all others in the treatment of the visitors, and acts in a quite independent manner in some other respects also."

His biographies of the popular Yoshiwara women bear out what has been said about their gentle manners and the praiseworthy motives which lead many of them to adopt the profession, which remind us of the proneness of the English unfortunate to assert that she is the daughter of a clergyman.

SHIRATSUYU OF THE INAMOTO-RŌ.

"Shiratsuyu (*lit.* White Dew) of the Inamoto-Rō, though not so beautiful, is very lovely. She was born in Saikyō; her family name is Qamamoto, and her real name O-fusa. She lost her father while very young, and was brought up by a man who married her mother after her husband's death. This man was very cruel, and treated her and her mother with utmost severity. But she, serving him with patience, forbore all the bitterness, and comforted and encouraged her mother with hopeful words. For some reason or other, however, she and her mother removed to Tokyo afterward; and as they had no resources, she

became a singing-girl to support her mother and herself. But soon her mother fell sick, and trouble upon trouble oppressed her; so that the obedient and lovely girl at last sunk into the mud, and became a harlot in the Inamoto-Rō in Yoshiwara. This last blow was given her seven years ago. She was morally dead, much against her will. Since that time she was generally called Shiratsuyu. But as she was very clever and of kind disposition all her mates honoured her, and she was made chief harlot in that establishment; for she was not only kind to her mates, but very sincere in the treatment of her visitors. This won her quite a name.

"She was very modest in all her dealings, so that neither remarkable conducts nor ugly behaviours were reported of her. Many, supposing that she would not remain long in the profession, interrogated her on this subject; but she always answered in the same language, that as she had once become a harlot, she had no hope of becoming the wife of a good or rich man; and that, as it is very difficult to find a man of deep love, to whom she would be willing to entrust her person, she would rather await the coming of the true Saviour of her soul; so saying, she wept deeply. Indeed the—by her so long waited for—Saviour came to her, and she was taken to the Western Paradise in the beginning of this year, regretted by all who knew her."

SHIZUNAMI OF THE DAIMONJI YA.

"Shizunami (Calm Sea) is a harlot in the Daimonji of the Yedo ward in Yoshiwara. Her father was a *samurai*, belonging to the Tokugawa Shogunate, and in the time of the Revolution fought the famous battle upon the Ueno hill for his lord. But as his party was defeated, he fled into Shizuoka, where the last Shogun is now residing; and passing some time there, he returned to Tokyo after the Restoration. Then he became a merchant and opened a shop in Hongo, but his want of experience soon made him bankrupt. This sad event was followed by a severe disease. He was now unable to support his family.

"At this time, seeing her family suffer from poverty, this poor Shizunami, his daughter—then still young—was greatly troubled, and determining to sacrifice herself for the good of her family, went to Yoshiwara, to do the profession of a harlot. How was it that such a woman of filial piety as she should have been so unfortunate as to become a harlot? She is very beautiful; two crescent moons represent her eyebrows, while two bright stars shine under them. She is loved by all those who visit her on account of her tenderness and sincerity. She never forgets her parents, always doing them good."

MURASAKI OF THE KOZEN-RŌ.

"Murasaki is a harlot in the Kozen-Rō, one of the five great brothels in Yoshiwara. She was born in Yokohama: her mother and brother treated her cruelly, though she was very obedient; and pressed by poverty, they sold her to become a harlot. She does not learn to practise the harlotry of art; her behaviour is simple, and like that of a daughter of a good family. The writer of the *Azuma Shinshi* (a periodical magazine) once wrote a brief sketch of her biography in his paper. After that, one of her visitors spoke to her of what was said in that magazine, and asked her whether she was really so unfortunate as that; to which question she replied thus:—'I do not say that it is all false, but I think it very deplorable that such a thing has ever been written, for it has brought the cruelty of my dear mother and brother into light.'

"In fact, she defiled her body but not her heart; so that it was with justice that she was once described by the same writer as a 'lotus in the mud,' which gives a pure and elegant flower, undefiled by the mud."

Mr Takahashi seems to gauge the prosperity of a place by the number of its houses of ill-fame. He describes Shinagawa thus, for instance:—"The town of Shinagawa stands on the high shore of

the Tokyo bay, almost adjoining the city of Tokyo. As the position is very high, it has a commanding view. Formerly the town was very prosperous, and brothels or prostitute-houses of all degrees, as well as various kinds of restaurants, stood in rows, every one of which was always full, both day and night. In prosperity it rivalled with Yoshiwara then. But after the recent Revolution it has undergone a total change—change, it might be said, for the better: still it possesses some sixty or seventy brothel-houses, and seven or eight hundred prostitutes. Thus in prosperity it stands below Yoshiwara and Nezu, but in scenery it surpasses these and any others, because nature does not change as the works of men do."

"Yanagibashi has for a long time been the first *geisha* quarter (quarter where singing-girls keep their houses) in Yedo; but after the Restoration a like quarter at Shinbashi got the ascendency, and the former is now almost unable to compete with the latter. But judging from the preservation of the true old characteristics of that profession, Yanagibashi stands several degrees above Shinbashi. Nor is this all. As to the restaurants, the former almost eclipses the latter by its grand and fine buildings standing on the edge of the beautiful stream of the Sumida, which gives to them incomparable grace and elegance. As for the love-affairs so common there, there are among them

many worthy of relating; but as they have already been described by several able pens, we will not mention any here."

It must be remembered that these quotations did not come from a book written upon the Yoshiwara, but that they constitute about one-half of the letterpress of an illustrated guide-book to the most celebrated places and personages of Tokyo. Tokyo leaves Paris far behind.

I must now quote the evidence of Mr Delmar, who has the very great merit of attempting to set forth absolutely what he saw in Japan, without fear or favour. He is, in my opinion, sometimes unnecessarily severe, and not infrequently misguided in the views he takes, being influenced in this direction by his view that most other travellers have seen everything through rose-coloured spectacles:—

"The 'social evil' does not force itself upon the notice of travellers in Japan as it does upon visitors to European cities, and it is not surprising that many ladies have formed the opinion that the immorality of the Japanese has been grossly exaggerated. Most European men who go to Tokyo are familiar with the Yoshiwara, and some European ladies have been to see it. An hour's drive from the hotel brings you to its gates, and a couple of hours' stroll through its crowded streets will suffice to gather a clear idea of the externals

of this peculiar institution. With the exception of a few of the best *joroya*, where the public exhibition of the inmates has been abandoned, each house has a show-window similar to those of the great shops in European cities. The side open to the street has perpendicular bars of iron or wood about six inches apart, and in a few the spaces between the bars are filled with panes of glass. At the back is a screen, varying in splendour according to the means of the house, but generally blazing with gilt, and sometimes made of valuable gold-lacquer. In front of the screen the inmates sit or kneel on little cushions, with tiny lacquer tables before them, engaged generally in smoking, but at times applying a finishing touch to the lavish make-up with which their faces are covered. As far as can be seen through this mask of cosmetics, some few of these girls are rather pretty, but the majority are simply plain, if not ugly. In the better class of houses the costumes of the *joro* are of a richness and brilliancy seen nowhere else in Japan except at the theatres, and strongly contrasting with the dull neutral tints seen elsewhere. In this gorgeous array they sit absorbed in their trivial occupations, with apparent indifference to the inspections of the passers-by, or as to whether a favourable eye will rest on one of them, and lead to her being called from the show-window to the interior. In

the more democratic houses the girls will throng to the front, solicit the promenaders, and indulge in coarse jests and ribald conversation with them. Although one sees children brought as visitors to the Yoshiwara, and it is said to be "a favourite promenade" for respectable women, I doubt if decent Japanese women come very often, as the *joro* suspect such as do come there to be looking for missing husbands or lovers; and they are apt to show their resentment, for what they imagine may be unlicensed and unfair competition, by shouting insulting remarks. Nor will these remarks necessarily be in Japanese, for some of the *joro* have a sufficient smattering of a European tongue, usually English, and those who have the greatest command of the language may astonish you with the information that they acquired it at a missionary school. If some of the lady missionaries, whose efforts have been directed to teaching English to Japanese girls of the poorer classes, would interview the English-speaking inmates of the Yoshiwara of Tokyo and the *cho* of other big cities, they would either discover many scholars from the missionary schools, or would find out why the *joro* represent themselves as having received instruction there. This is no reflection on the missionaries, as it is impossible for them to fathom the reasons which may induce the sending of a girl to their schools; but similar results

followed the founding of a girls' school in Siam, where, owing to the habits of cleanliness taught by Europeans, and the consequent freedom of the girls from certain diseases, they were eagerly sought for by rich men as mistresses. One *joro*, living in Yokohama under a three years' agreement, told me that she had learned, at the same school where she had acquired her English, of the better treatment of women in Europe, and the superior position they occupy in their relations with men, so that her ambition was not to marry a rich Japanese, but to become the mistress of a rich European."

"The *joro*, who is no longer in law a slave, is the one whose earnings are a source of profit to the licensing authorities. What these earnings are may be judged by the established tariff of the various houses (*joroya*) in the fashionable Shin-Yoshiwara of Tokyo. This ranges from thirty sen (seven and a half pence) in the poorer *joroya* to three yen (six shillings) in the best ones. Half of the *joro's* earnings go for board, fifteen per cent. toward paying off the loan to her father, husband, or guardian, for which she is the pledge; seven per cent. is estimated for taxes; and out of the remaining twenty-eight per cent. expensive clothes and various luxuries must be bought. In the old days the girls were sold outright at a tender age to be brought up to their 'profession.' In 1872

they were emancipated, and a system of mortgaging them instituted, which accomplishes the same ends as the previous slavery. Until the debt is paid, they may never leave the prostitute-quarters. A death or other important family event may procure a few days' leave. An unsatisfactory report from the doctor by whom she is examined weekly at the police-station may lead to her seclusion in the Lock Hospital. Serious illness of any kind may cause her to be sent to the general hospital. But with these exceptions, nothing but money or death accomplishes a release. Some few are freed by rich lovers, some manage to save enough from the rapacity of the brothel-keepers to free themselves, but more obtain release by suicide, which most frequently takes the form of *joshi* or *shinju*, the double suicide of the *joro* and the financially ruined lover. The keepers are bound by various stringent regulations, most of which they habitually transgress. They must not solicit passers-by, but many of them do so nightly. They must not tip *jinriksha*-men, but most of them do. They must not advertise, but their cards are to be found in the sitting-rooms of the leading hotels."

The laws protecting the *joro* are equally violated or evaded, and they are cheated and swindled without end. The minimum age at which girls are licensed as *joro* is fixed at fifteen years, a limit

which is certainly not strictly held to. The keeper's profits are enlarged in another direction, by the sale of food, drink, and tobacco to his clients; and each client is expected to spend on these luxuries and on tips to the servants at least twice as much as goes to the *joro*. In the *joroya* frequented by Europeans an additional charge is exacted for a room furnished in European style, and the tariff for the same *joro* who may be visited in a Japanese room for three yen might be, if seen in the European room, as much as ten yen. In some cases young women let themselves out to *joroya* for a period, which, by law, is limited to three years. Starting without any debt to work off, such of these as remain out of debt occupy a better position than their more unfortunate sisters. Every city has its prostitute-quarter (*cho*), and what is called in Tokyo the Yoshiwara may be known in other towns as *yujoba* or *kuruwa*, or by some name indicative of its locality. The *joro* is also called *yujo* or *asobime*, and is known by a score of euphemisms. The great objection to this system of state regulation of prostitution is that it does not seem in any way to diminish the number outside its scope, except in the street-walking class. It is true that there are laws against secret prostitution, and trivial penalties for their infringement; but almost every district has its local name for secret prostitutes, ranging from *goke* (widow) and *kusa-*

mochi (rice-bread), to *jigoku-onna* (hell-woman); and almost every inn has its *meshi-mori*, who are prostitutes as well as servants. The secrecy only means that they are unlicensed, and so escape taxation. In other respects there is not only no secrecy but no concealment, and nothing surreptitious. The liberties you may be permitted to take with even a *meshi-mori* are limited to the caresses which may be prompted by the half-disclosed bosom in the loosely-folded *kimono*, unless or until an arrangement has been come to with the proprietor of the inn, who is entitled to appropriate whatever remuneration is given for the services of his domestic.

The statistics collected by Mr Osman Edwards in his admirable *Japanese Plays and Playfellows* (Heinemann) should be compared with those of Mr Delmar; and Mr Edwards' account of the subterfuges by which he obtained his information are as amusing as his speeches, which is saying a good deal, as he is one of the best speakers in London:—

"To their credit or discredit, be it said, none of my Tokyo friends cared to visit the Shin-Yoshiwara in the company of an alien. They were not exactly hindered by moral scruples, but rather by a disinclination to disclose the seamy side of their fellow-countrymen to censorious eyes. They professed ignorance, and changed the subject to

railways or ironclads. However, one evening I met by chance the secretary of a famous lawyer politician, who was taking a country cousin to see the sights of the capital; and as he obligingly invited me to join the party, we made our way together through the maze of variety-shows and toy-shops which surround the Temple of Kwannon at Asakusa, until we reached the high embankment of Nihontsutsumi.

"We traversed Gojikken-machi, the street of fifty tea-houses, leading to the ponderous gate, where two dapper policemen, neatly gloved and sworded, kept watch and ward. Now we are between handsome edifices, four storeys high, adorned with balconies and electric light, in the broad central Naka-no-cho, which three narrow turnings intersect on either side, containing shops of less imposing dimensions. The upper storeys tell no tales, though their paper-panelled shutters give twinkling and tinkling signs of revelry. On the ground floor is an unbroken series of shop-windows, not fronted with plate-glass as in Piccadilly, nor open to the street as in the Ginza, but palisaded with wooden bars from three to seven inches wide. And behind the bars, on silk or velvet cushions, against a gaudy background of draped mirrors and ornamental woodwork, sit the wares—a row of powdered, painted, exquisitely upholstered victims. Most of them look happy

enough as they chatter or smoke, or run laughing to the barrier to greet a passing acquaintance, but I know what heroic endurance is masked by a Japanese smile, and the sight of caged women turns me sick. Then I reflect that Western sentiment, however justified by inherited ethics, is scarcely the best auxiliary of fair judgment; so, striving to convert my conscience to a camera, I follow my companions through the strange avenue of animated dolls. It was easy to believe that the inmates of the best houses were socially superior to the rest, for those whom I saw had gentle, refined faces, and did not raise their eyes from book or embroidery.

"The least expensive dolls' houses—they were of four grades—were decorated in execrable taste, and the Circes who cried or beckoned from their red-and-gilt dens had harsh voices and were of ungainly build. But between these extremes were some groups of prettily dressed exhibits, whose rich yet sober colouring harmonised admirably with the vision of whatever artist had been invited to decorate their showroom. There was the house of the Well of the Long Blooming Flowers, which should have been isolated, for sheer loveliness, from its flaunting neighbours. Behind the motionless houri, whose bright black tresses and mauve *kimono* were starred with white flowers, ran a riot of branch and blossom on wall and screen. Had Mohammed been Japanese, here was a tableau to

win believers with the lure of a sensual paradise, but for the fact that, having realised so material a heaven on earth, the most inquisitive nation in the world would have demanded less familiar felicity.

"We have been tramping and gazing for more than an hour at nearly two thousand replicas of the same figure, watching its movements and conjecturing its feelings. The cages were beginning to empty, as the more attractive centrepieces found purchasers. I detected a certain impatience in my companions' bearing, and I was on the point of taking leave of them when the secretary suggested that if I would like to enter the Dragon-house and take notes of the interior, he would explain my mission to the proprietor. It was needful to release three damsels from the public gaze if we would enter, and this we cheerfully did, bidding Young Bamboo, Golden Harp, and River of Song escape to their chambers. Then, leaving our shoes in charge of bowing attendants, we climbed to the first floor and began the evening with a mild tea-party. The *Shinzo*, in black dresses, brought in lacquer trays, on which were scarlet bowls containing eggs, fish, soup, and other delicacies. *Saké* flowed more copiously than tea. I was sorry to hear that the old-time processions were falling into disuse, and, though not yet abandoned entirely, were losing their antique splendour. The *taiyu*, too, was a thing of the past. The aureole of combs, the

manifold robe over robe, the child attendants, had all gone. Varying now only in costume and accomplishment, all the women alike were cage-dwellers, whereas in former days the superior classes of them were spared that indignity. So far from evading questions, the presiding representative of Spear-hand, an elderly woman, with a not unkindly face, seemed amused by my interest, and answered readily. I began to think we had made a mistake. This decorous tea-party, removed from the glare and bustle of the street, bore small resemblance to an orgy.

"A sound of thrumming from the floor above hinted that the next item on the programme would be musical. We mounted, and found ourselves in presence of two *geisha*, Miss Wistaria and Miss Dolly, who had been summoned by my cicerone while I was interrogating the Shinzo. The status and performance of these *geisha* differ considerably from those of their more respectable sisters, and Europeans, by confusing the two, have no doubt helped to affix a stigma to the whole class. Miss Dolly was no more than a child, and Miss Wistaria looked about sixteen. Both songs and dances, without being vulgar, were decidedly lax; and as the songs were topical, I followed them less easily than the dance, which might have been named, after a primitive Japanese goddess, 'The Female who Invites.' Yet I must confess that the indeli-

cacy was not blatant, but redeemed by a coy conscientiousness, as of one who, half laughing, half shrinking, complies with an inevitable command.

"At this moment Young Bamboo, Golden Harp, and River of Song, whom I had completely forgotten, reappeared on the scene. They had changed their scarlet robes for looser ones of white satin, and awaited our pleasure. I explained to River Song, whose intelligent expression had influenced my choice, that if she would tell me her story and describe her impressions of Yoshiwara life, her duties would be at an end and her fee doubled. Entering readily into the rôle of Scheherazade, she began by declaring that, though eagerly awaiting the day of liberation, which was yet two years off, she was not so unhappy as many of her companions. At first, when the bell rang before the shrine at evening for a signal to enter the cage (*mise*, "the shop," she called it), the ordeal was both long and painful. But time had assuaged this feeling, and she had made many friends. Moreover, the Spear-hand of Dragon Cape had taken a fancy to her, and made her life easier. Then she recalled her childhood. Her real name was Miss Mushroom (Matsutake), and her father had been a fisherman of Shinagawa. Ever since she could remember, it had been her habit to patter barefooted along the beach and gather shellfish at low tide. But bad times drove her

parents into Tokyo, where an uncle had a small shop in the main street of Asakusa. On him they built their hopes, but his business failed, her mother died, and at last the father, hoping to make a fresh start by capitalising his daughter, sold her to the house of the Dragon Cape. At this point I asked if I could see the *nenki-shomon*, or certificate of sale, which would probably be in the possession of Spear-hand. The River of Song hesitated, not liking to ask, but I volunteered to accompany her, and we finished the story in the actual sanctum of Spear-hand, whom I had propitiated with coins and cigarettes. The document (except in the matter of names) was thus worded:—

Name of Girl—Ito Matsutake.
Age—Eighteen years.
Dwelling-place.—Asakusa, Daimachi 18.
Father's name—Ito Nobuta.

You, Minami Kakichi, proprietor of the house of the Dragon Cape, agree to take into your employ for five years the above-named at a price of—

300 *yen* (about £30).
30 *yen* (about £3) you retain as *mizukin* (allowance for dress).
270 *yen* (about £27), the balance, I have received.

I guarantee that the girl will not cause you trouble while in your employ.

She is of the Monto sect, her temple being the Higashi Hongwanji in Asakusa.

Parent's name—Ito Nobuta.
Witness's name—Kimoto Nagao.
Landlord's name—Yamada Isoh.
Proprietor's name—Minami Kakichi.
Name of Kashi-zashiki—House of the Dragon Cape.

"It seemed to me that this certificate was story enough, with its batch of red seals denoting the triple sanction of father, master, and gods. Yet was it not better so? Hard as her fate might be, these were regular sponsors of a legal profession. She was not living in lonely defiance of public opinion and private remorse. She would still be gentle, submissive, modest, until the lapse of time should restore her liberty, unless the rascaldom that would beset her pathway for five long years should coarsen and undo her natural goodness."

It seemed to me that by printing the opinions of three of the most honest and observant foreign critics of Japan, beside the naïve confessions of the Japanese, Englished by Mr Takahashi, I might give some idea of the famous Yoshiwara of Tokyo.

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